Vol. V Nov. 1

November 1927

Saint Augustine's Messenger

They were all looking for a king
To slay their foes and lift them high:
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but Thy presence can avail;
Yet on the road Thy wheels are not,
Nor on the sea Thy sail.

—GEORGE MAC DONALD

Published Quarterly at St. Augustine's Seminary
Bay Saint Louis, Miss.



The Eternal High Priest gives the First Communion to His Apostles
This is the modern masterpiece of Gebhard Fugel
Note the meek dignity in the countenance and bearing of the Master

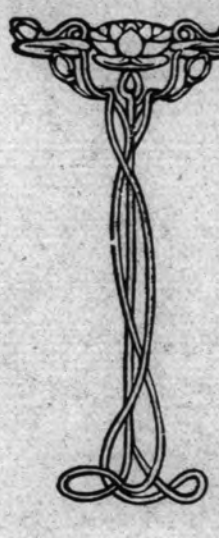
St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector
Florian Haas, S. V. D., Editor

Little Flower Number



Subscription: 50 cents year

"Deeds of renown are forbidden me. I cannot preach the Gospel, shed my blood-what matter? I will strew flowers."—St. Theresa.

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879



The Eternal High Priest gives the First Communion to His Apostles
This is the modern masterpiece of Gebhard Fugel
Note the meek dignity in the countenance and bearing of the Master

St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector
Florian Haas, S. V. D., Editor

Little Flower Number

Subscription: 50 cents year

"Deeds of renown are forbidden me. I cannot preach the Gospel, shed my blood-what matter? I will strew flowers."—St. Theresa.

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879



Boys, Young Men!

Your King Calls
To Heroic Service
To Preach His Name
To Spread His Kingdom
In the Ranks of the Priesthood!

A ST. THERESA ROSE FOR THE COLORED

On the first day of October and since a visitation has come to New Orleans that awoke the interest of the whole city and its suburbs. St. Theresa, The Little Flower, who was to spend her heaven by doing good upon earth, let a rose fall upon the Southern metropolis, and those specially favoured were the Colored Catholics of St. Peter Claver's Church. Her likeness appeared on one of the windows of their little school. The first one who saw the image was a Negro woman employed about the church and after that by many others who flocked to the site, on the first day of the report.

Nearly 70,000 souls, have visited the little yellow parochial school at the corner of St. Philip and Roman streets, where the janitress, announced she saw St. Theresa's image. Since then crowds have milled about the school, which adjoins the St. Peter Claver rectory and church; and still they come.

Stories of the incident appeared in local newspapers, and attendance was immediately increased miraculously. As the crowds grew, doubts increased; but so did the fervor of those who surely saw the shadow of St. Theresa outlined on the glass window pane. The good father of the parish, Father J. A. St. Laurent, had the interesting window removed; but the people found their image on two other windows. Prominent Catholic prelates have refused to discuss the event—they have even discouraged the miracle seekers; but the people continue to see St. Theresa.

The Start of Excitement.

Facing St. Philip street, set back from the sidewalk and with its lower story obscured by a fence, the little wooden school building shows just its second story to the spectator on St. Philip or Roman street. There are seven windows and two doors cutting the weatherboarded surface and it was in the window furthest right, near Roman street, that Jennie said she first saw St. Theresa. Passing through the school yard with a galvanized bucket on her arm, the negro woman of an intelligent mien and light skin—declared she saw the saint plain as day, just as the picture shows. She had gotten out a life or the saint to read over a few days before that morning, so that she was sure of the celestial being's identity. She dropped her pail and ran home to tell her friends about the miracle.

Half an hour later Father St. Laurent noticed a crowd of white and black people gathered outside the fence; and he has watched them increase in number daily since. They come at night with flashlights to flood the windows; they are there before six o'clock in the morning and after sunset, because some say the vision is dissipated by the garish light of the sun. Police had to be called out to take care of some of the discussions which ensued and finally on Wednesday night the good father thought to rid the disturbance by removing the extreme right window. He "put it under lock and key, so the Archbishop can have it if he wants it." But on Thursday morning, the crowd, reinforced by new visitors added to those who had come back for the sixth time to reassure themselves their eyes had been right the five days previous to that, was still there.

Divided it was now, for half of them stood in St. Philip street and watched St. Theresa appearing intermittently on the first window to the right of the center door; and the other half were just as plainly seeing her from Roman street, on a window 25 feet from the first—the window next the one from which Father St. Laurent had removed both sashes. Automobiles lined the dusty streets for blocks in every direction.

Lawyers and Bankers In Crowd.

"I'm a lawyer, and I'm careful of my public statements, but you can use my name with it—I saw St. Theresa on that window." offered J. S. Gautreaux Saturday morning. He was accompanied by several business associates and friends, former Judge Fisher of the criminal district among them. He said four prominent bankers had visited the scene and each of them had seen the saint's image on the window.

The lawyers were the center of a crowd that pushed and gaped on the street, hemmed in on one side by the fence (for Father St. Laurent had locked the courtyard soon after a group of nuns had entered to kneel in prayer on the ground) and the line of automobiles that rolled continuously by. Women were there. Women with babies on their arms—wide-eyed babies who will tell their grand-children about witnessing the appearance of St. Theresa in New Orleans. Men who must have left their businesses early in the morning nudged their daughters; let off from work in downtown offices by special permission. More than half the spectators were white, but negroes edged their way to choice vantage points to watch their saint. If Saint Theresa were not inter-

ested in the 6,000 black parishioners of St. Peter Claver, why had she come to them?

Diagrams Agree.

Adam Schneider, 2301 Chartres street, offered a diagram of the image of St. Theresa, which showed the vision as it appears in the photograph. He explained that he drew the diagram, stepped across the street to compare his impression with that of another man whom he had seen at work but had not approached, and found that their pictures were similar to the smallest details.

"It comes, and it goes," he said. "First the pane of glass is clear and natural, then it clouds up strangely, and you see, sort of coming up to it as though moving to the inner surfaces from back somewhere in the building, the image of St. Theresa. First she seems to be all in white, with her hand on a chair; then you see her black veil, the white collar, and her arm crooked to hold her flowers up against her breast."

This man spent seven hours at the scene Saturday, "showing others." D. J. Downes, 2372 Laurel street, also remained on the site throughout the morning, pointing out St. Theresa. These two saw the image on the window nearer Roman street. They were dubious about the verisimiltiture of the vision on the other window, which some of the crowd were watching from St. Philip street.

As they stood about in the street, with their binoculars, one with a real telescope, they told what has happened since St. Theresa came to New Orleans. Jennie recounts the tale of how an old lady whose son had been missing from home for 18 months came into the churchyard, prayed before the image, and went home to find a letter from her son saying he would return in a few days. Girls reported the finding of better jobs for praying to the visitation; one tiny boy said his mother had been cured of tuberculosis because he believed what he saw, and was going to "bring Mama in the afternoon—Mama what ain't been out of bed for oh, the longest time."

LIFE OF ST. THERESA.

Dotted with supernatural experiences, permeated by a profund spiritual consciousness, the life of little St. Theresa was one admirably suited to bring the basis for such a demonstration of loyalty as hundreds have staged in New Orleans.

Her name was Martin—Theresa Martin, and she is the youngest saint in heaven today. Louis and Zelie Martin, her parents, each tried in vain to devote their lives to the church, and when they married they vowed to give all their children to God. There were nine children, in the happy Martin home in Alencon, near Liseaux, France, and the five who lived to maturity all devoted their lives to the services of their Lord. Theresa was born in 1873.

As a little girl, walking with her father in the still, soft nights of her autobiography she wrote later:

"I used to look at the stars with letter T. 'look, Papa,' I used to say to my darling father, my name is written in Heaven." Then wanting to see no more of this dull earth, I would ask him to think about the supernatural. In her autobioghaphy she wrote, later:

"I used to look at the star with unutterable rapture. Set in the deep firmament was one group of golden pearls (Orion's belt) which above all others I noticed with delight, finding in it a resemblance to the letter T. 'Look, Papa,' I see no more of this dull earth, I would ask him to lead me; and unheeding where I trod, would hold my little head well in the air, never tiring of gazing at the starry sky."

Just 15 years old was Theresa when she determined to become one of the stern order of Carmelite nuns, in the convent at Mount Carmel, Liseaux. She had already had a serious illness which she claimed had been cured by divine intercessions; she had already come to think of herself as a "little flower." The internal stress she went through, deserting her family and the world, in entering the convent, was increased when, after receiving the veil, she went through a terrific period of doubt. Theresa had wanted to be a saint, but she found in her own soul a lack of faith. Still she hoped; and she found her vocation—Love. She said, "Deeds of renown are forbidden me, I cannot preach the Gospel, shed my blood—what matter? I will strew flowers."

She Died in Youth.

And so originated the legend of St. Theresa, strewing flowers after her death, loving flowers—a little flower in herself—a saint who felt her mission would not begin until after her death, when she would "Let fall a shower of roses" in the form of good deeds for mortals. St. Theresa was 24 when she died; she would be 54 if living now.

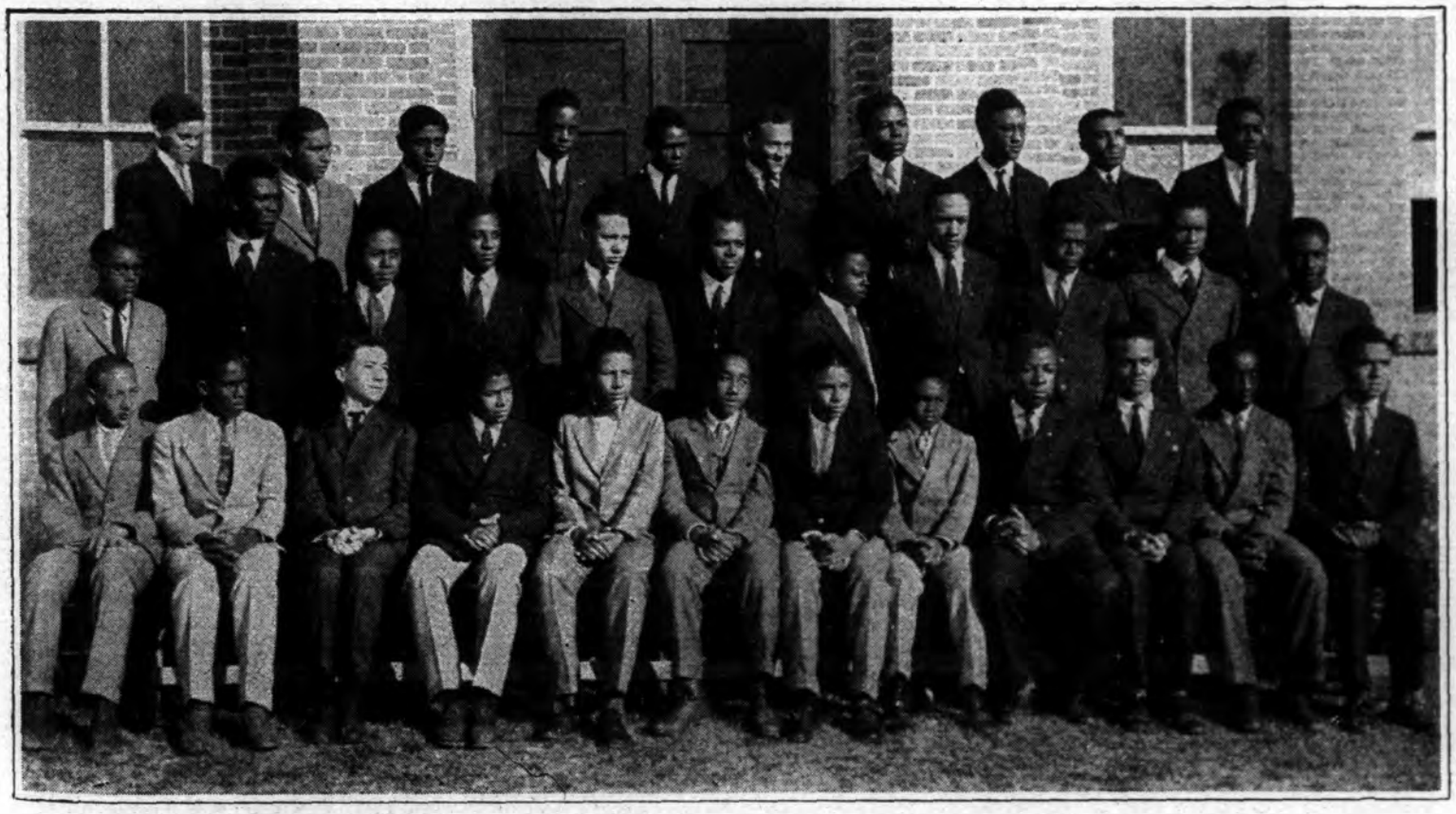
Countless miracles are ascribed to St. Theresa; The Carmelites of Liseaux receive 400 letters daily recording favors granted by the "little flower." They have published these testimonies in four volumes called "The Shower of Roses," books which tell of cancers cured, of pet animals brought back to life from the portals of death, of homes filled with the perfume of naturally ordorless flowers, plucked by children in barren stretches where little vegetation grows, of the blind made to see again; fever and deafness cured—even of debts collected with the aid of St. Theresa!

In the crowds watching St. Theresa's image on the school window, there are many who cry nothing miraculous is there—that the others are seeing imperfections in the glass, shadows cast by the trees, outlines of clouds visible through the aperture.

But one old lady drew her knitted shawl about her thin shoulders Saturday morning and voiced the retort of all the faithful: "There are always Doubting Thomases."

New Orleans, the believers conclude, has been visited by a miracle coming direct from Soeur Thesesa and the Colored people have been the direct recipients of that favor.

Gathered from the Item Reports



The Students of St. Augustine's Seminary in the summer of 1927

INTENTIONAL SECOND EXPOSURE

Her name was Martin—Theresa Martin, and she is the youngest saint in heaven today. Louis and Zelie Martin, her parents, each tried in vain to devote their lives to the church, and when they married they vowed to give all their children to God. There were nine children, in the happy Martin home in Alencon, near Liseaux, France, and the five who lived to maturity all devoted their lives to the services of their Lord. Theresa was born in 1873.

As a little girl, walking with her father in the still, soft nights of her autobiography she wrote later:

"I used to look at the stars with letter T. 'look, Papa,' I used to say to my darling father, my name is written in Heaven." Then wanting to see no more of this dull earth, I would ask him to think about the supernatural. In her autobioghaphy she wrote, later:

"I used to look at the star with unutterable rapture. Set in the deep firmament was one group of golden pearls (Orion's belt) which above all others I noticed with delight, finding in it a resemblance to the letter T. 'Look, Papa,' I see no more of this dull earth, I would ask him to lead me; and unheeding where I trod, would hold my little head well in the air, never tiring of gazing at the starry sky."

Just 15 years old was Theresa when she determined to become one of the stern order of Carmelite nuns, in the convent at Mount Carmel, Liseaux. She had already had a serious illness which she claimed had been cured by divine intercessions; she had already come to think of herself as a "little flower." The internal stress she went through, deserting her family and the world, in entering the convent, was increased when, after receiving the veil, she went through a terrific period of doubt. Theresa had wanted to be a saint, but she found in her own soul a lack of faith. Still she hoped; and she found her vocation—Love. She said, "Deeds of renown are forbidden me, I cannot preach the Gospel, shed my blood—what matter? I will strew flowers."

She Died in Youth.

And so originated the legend of St. Theresa, strewing flowers after her death, loving flowers—a little flower in herself—a saint who felt her mission would not begin until after her death, when she would "Let fall a shower of roses" in the form of good deeds for mortals. St. Theresa was 24 when she died; she would be 54 if living now.

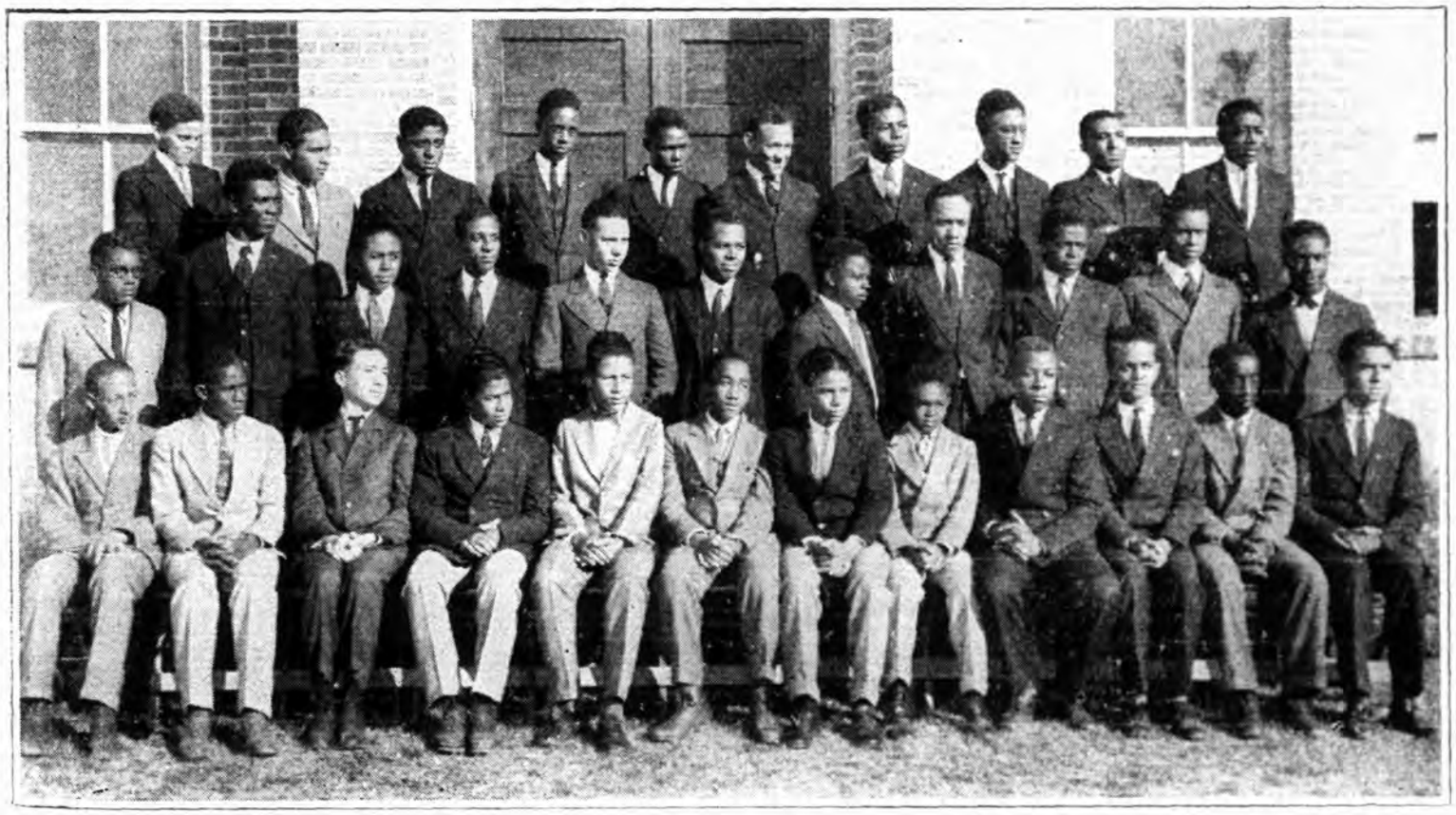
Countless miracles are ascribed to St. Theresa; The Carmelites of Liseaux receive 400 letters daily recording favors granted by the "little flower." They have published these testimonies in four volumes called "The Shower of Roses," books which tell of cancers cured, of pet animals brought back to life from the portals of death, of homes filled with the perfume of naturally ordorless flowers, plucked by children in barren stretches where little vegetation grows, of the blind made to see again; fever and deafness cured—even of debts collected with the aid of St. Theresa!

In the crowds watching St. Theresa's image on the school window, there are many who cry nothing miraculous is there—that the others are seeing imperfections in the glass, shadows cast by the trees, outlines of clouds visible through the aperture.

But one old lady drew her knitted shawl about her thin shoulders Saturday morning and voiced the retort of all the faithful: "There are always Doubting Thomases."

New Orleans, the believers conclude, has been visited by a miracle coming direct from Soeur Thesesa and the Colored people have been the direct recipients of that favor.

Gathered from the Item Reports



The Students of St. Augustine's Seminary in the summer of 1927





The picture on the upper left shows the image on the school window as it was diagramed by those who saw it.

Upper right—Spectators having been locked out of the grounds endeavoring to see the Saint from a distance.

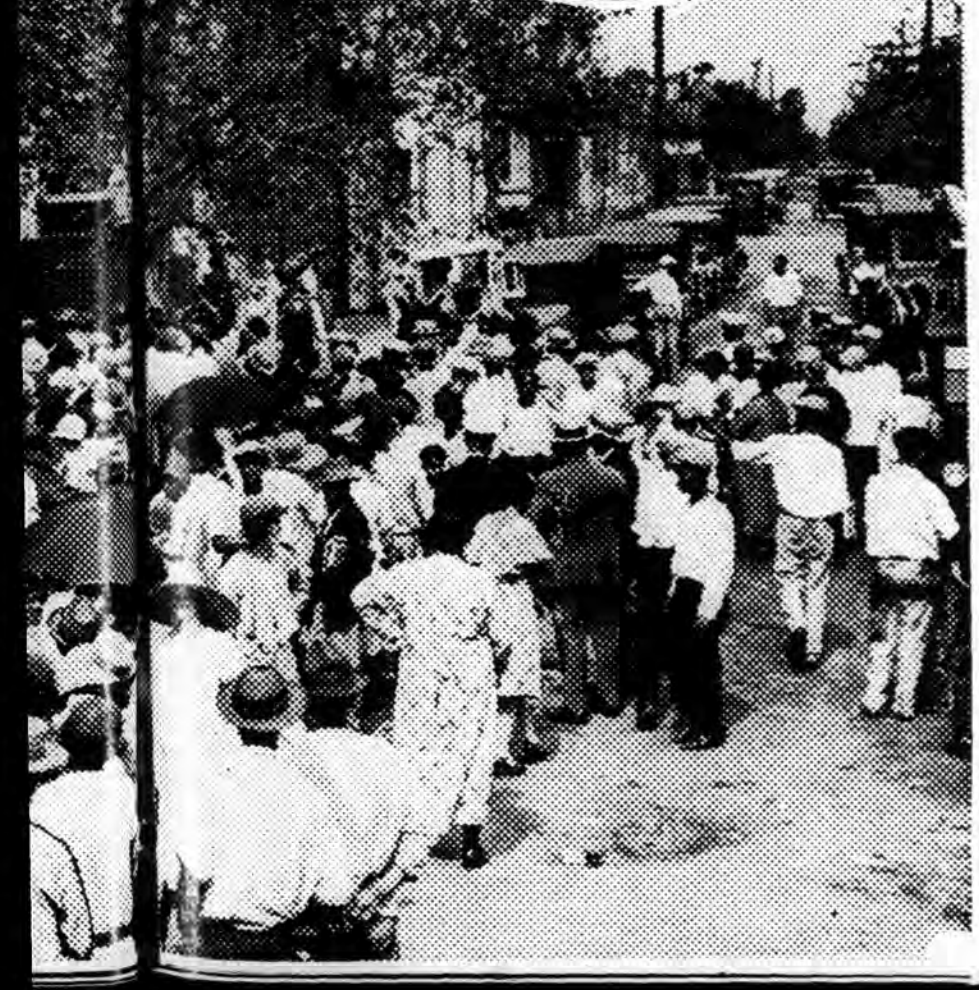
Lower—A crowd of people pressing into the school grounds in hopes of witnessing the miracle.

Inset—St. Theresa, The Little Flower of Jesus.

INTENTIONAL SECOND EXPOSURE







The picture on the upper left shows the image on the school window as it was diagramed by those who saw it.

Upper right—Spectators having been locked out of the grounds endeavoring to see the Saint from a distance.

Lower—A crowd of people pressing into the school grounds in hopes of witnessing the miracle.

Inset—St. Theresa, The Little Flower of Jesus.

"For The Church and My People"

Last year our first class of novices spent the year of Novitiate in the North where they were given a warm hand of welcome by the other students of the Society. Below are the closing words of an address given by a Colored novice before leaving. Editor

"My dear Fellow Novices, it was not simply to air their wrongs, that our Colored Missions were brought before you today. It is but human that the things we love we wish others to love also. For this reason, then, do I bring before you the subject dearest to my heart—the subject of interest to me second only to my eternal salvation—the subject about which I am loathe to speak for fear of saying too much in my zeal or too little in my precaution. It is the one thing that fills my two confreres and myself with joy at the thought that we return to St. Augustine's Seminary. It is not that we have not felt at home among you. It is not that we do not appreciate the royal welcome which you have exended to us. It is not that we do not realize the many advantages of a course with you. We do not, however, envy you your well ordered community life at Techny, for we go back to our Southland—not to ease and comfort—but to work and fight with and for our people. We go with the old battle cry which for the last seven years has given us courage in many dark hours. It is the motto of St. Augustine's Class of '26: Pro Ecclesia et Populo Meo. For the Church and My People. We shall ever feel grateful to this Class of '26 for this year of good fellowship, and we part with the thought that we leave behind sincere friends, but it will be our greatest consolation if we have convinced you of the sad condition—of the pressing need—of the spiritual starvation of my poor, neglected people, if we have awakened in your hearts enough of interest in their spiritual welfare that now and then a little prayer may ascend before the throne of God for them, so that some day when perhaps, one of you may be called to labor among the Colored people, you may be able to say with St. Paul: "Whereas I was free as to all, I made myself the servant of all that I might gain the more. I became to the Jews a Jew, that I might gain the Jews. I became all things to all men, that I might save all.""

Saint Augustine's Mission House and The Future

Little by little, the one big idea of a colored priesthood has taken possession of the hearts of many Catholics. Only now do most people realize the tremendous possibilities of such a native clergy in no distant future.

Now that a Colored Seminary is no longer a pleasant dream but a reality more urgent obligation imposes itself upon all generous souls. Zeal has erected a seminary. Generous Catholics must now help to shoulder the heavy burden of maintaining this institution.

Seven years have elapsed since the opening of St. Augustine's Mission House. In that time two classes have completed a full six-year classical course. At present six of our students represent us in the Novitiate, while the second year novices have returned to us from the Novitiate of the Society of the Divine Word in Wisconsin. The latter are spending one year in the class room. Twenty-eight zealous students make up the preparatory grades. Has not Heaven shown favor upon a work so many thought well nigh impossible? We are, however only at the "half-way house." Not until seven more years shall have expired before even the farthest advanced students will be ordained. In the meantime, with the coming of new students, expenses are increasing. At this stage of the work a new and well equipped schlisticate will have to be erected. It is imperative. Funds are lacking. What are we going to do if more benefactors do not come to our rescue? Are you anxious to see our boys ascend the Altar of God? Will you let the opportunity of a colored priesthood pass unnoticed? There are a little more than 180 priests, a negligible number, of whom only four are Colored—working for the 250,000 Catholics among 13,000,000 Negroes. Will these souls be deprived of the consolations of religion for lack of generosity? What more generous way can any Catholic perpetuate his memory in the hearts of millions than by helping to establish a priesthood among a neglected people. Every benefactor affords relief to those who are already succumbing under the load.

Address all communications to:

Rev. P. M. Christman, S. V. D., Rector,
St. Augustine's Mission House,
Bay St. Louis, Miss.

NOTES

Writing from Madagascar the Rev. F. Lajeyre, S. J., describes the return of nine newly ordained priests from their first apostolic mission. He tells how they came back overjoyed at the warm and enthusiastic welcome they everywhere received and how elated they were over the Sacramental work which included 3,000 confessions and communions, and many baptisms and legalized marriages. Protestants and pagans seeing how they were received exclaimed: "The Catholics receive their priests like kings!"

In a one-miunte speech before the Federated Colored Catholics Rev. Edward C. Kramer, D. D., Director of the Mission Board for work among the Colored, occasioned a rise of excitement when he declared: "First of all, be men before you are colored men. Be Americans before you are colored people. Be Catholics before you are colored people. I would like for you to have that very thought. Remember that you belong to the human race. Some of your people have made the statement that there is but one race. We sometimes forget that. I consider myself a child of God before I consider myself a man of German descent. If we are going to make any impression upon the general mass of colored people, don't let us be so foolish and say that I am proud that I am a colored man."

The Gary High School strike which was a protest of 1,400 school children against the presence of twenty-four Negro pupils, bodes a discouraging future. The strike met with no sympathy from the Northern press which regarded the affair as a weak surrender to prejudice which was instilled into the children by the parents. The Chicago Tribune said in part:

"These white children view their negro schoolmates as a contamination. To these white children the presence of a single negro in the same room with forty whites is something not to be contemplated without horror. We can think of no parallel to their attitude unless it is in India with its caste of untouchables whose shadow upon a man of higher caste is contamination."

A coming power in the Negroes' struggle is the press. As yet the representative race magazines are very few, but the number of recognizable newspapers that the Colored own and edit in all the large cities is startling. They are all weeklies of course, but they have a front and size as proud as that of a metropolitan daily. The part that these publications are going to play in the moulding of Negro thought and in the adjustment of racial difficulties will be ranked as leading, and wise are they who, in spreading the kingdom of God, co-operate and count upon them.

Six years ago St Augustine's Seminary received three students from British Honduras, Central America—two of them now being in the Novitiate. Since then, however, no new accesions have come from that promising region. A recent visitor at the Seminary, Rev. A. Stevenson, S. J., from British Honduras, when asked about the

NOTES

strange discontinuance frankly confessed that boys were still in evidence with the grace of vocation but they had not the money for their passage. The fare is $44.50.

There is promise of great things in St. Louis. Rev. F. Markoe, S. S., who as a scholastic had already thrown himself into the Colored work is now the pastor of St. Elizabeth's Church. Having become acquainted with the Colored people in his previous work in St. Louis he entered the field as a newly ordained priest without an introduction. He has succeeded in raising $2,000 each month he has been there. Reckoning upon this pace he has purchased a city block for $40,000 whereon to build a monumental school and church. At present he has 200 children in school, and 600 faithful in his Sunday Mass.

World-wide attention has been fixed upon the maiden of Konnensreuth, Bavaria, Treresie Newmann. The stigmata which she bears upon her body has been as much the marvel of thousands of onlookers as the miracle of living without any nourishment. Her story is short. In 1923 she became afflicted with ulcers that crippled her limbs and blinded her eyes. In her extremity she had recourse to St. Theresa, The Little Flower. One day her parents brought a rose leaf from the grave of the Little Flower, had applied to the ulcers, and they were healed. Shortly after the girl exclaimed, "I see a great light, stronger than the electric light—I see St. Theresa!" Then with wild joy she cried, "I can see!" Her eye-sight was restored. But the stigmata followed upon her cure.

Every Friday from ten o'clock to one, blood flows from wounds in her hands, and feet, and side, and tears of blood come from her eyes. During this period she will describe the scenes of our Lord's Passion in a semi-trance. Of the crowds that gather on the outside only twelve persons are allowed in the room at a time. So touched do they become that it is reported they generally leave the house and repair to a church. Since 1926 she has taken for her nourishment only a few drops of water daily with a small particle of the consecrated host.

Lest there be any fraud in the matter the most distinguished doctors have come to testify. Newspaper publishers have dispatched leading reporters to ascertain the facts, and they all come back with the strange and unexplained details of the miracle. No religious wonder of our times has been open to such close and almost offensive scrutiny, yet the wonder stands.

DO YOU KNOW THAT

There are now nine Colored Fratres in the Society of the Divine Word; three teaching in the college department of St. Augustine's Seminary, Bay St. Louis, Miss., and six are in the Holy Ghost Novitiate at East Troy, Wis.

Holy Trinity High School in Cincinnati has recently been put in the care of the Sisters of the Blessed Sacrament and turned over to Father Leo Walsh for the use of Colored Students.

In Rome, Italy, on the twelfth day of June last, Rev. Father Augustine Derricks, a Negro and former graduate of Howard University, was ordained a priest in the Order of the Most Holy Trinity. Father Derricks is the fifth oldest Colored priest in the Church.

There are three orders of Colored Nuns in the United States: the Oblate Sisters of Providence, founded in 1829 in Baltimore, Md.; the Sisters of the Holy Family, founded in 1842 in New Orleans, La.; and the Handmaids of the Most Pure Heart of Mary, founded in Savannah, Ga. in 1915, but later moved to New York City.

The Hymn "Lead, Kindly Light" was written by Cardinal Newman, June 16, 1833, while still a Protestant.

There are only 2,856,237 Catholics in India out of a population of over 322,000,000; with priests numbering 3,183.

Captain C. E. Gibson, now fifty-two years of age and the first Negro to be appointed in the Washington Fire Department, has been retired on a monthly pension of one hundred dollars after twenty-seven years of service, during which time he occupied every position from driver to captain.

The African desert is the hottest region in the world; the temperature there often reaches 150 degrees.

The first house in Chicago was built in 1779 by Jean Baptiste Point De Sable, a Negro from Santo Domingo.

The Sisters of the Blessed Sacrament has been given charge of St. Charles Borromeo's School in New York City. It is now open for all students, regardless of race.

The Church of St. Francis Xavier in Baltimore, Md., is the oldest Catholic Church for Colored peoples in the United States.

St. Nicholas Parish, St. Louis, in charge of the Society of the Divine Word has an arrangement whereby Sunday Masses are read for the Colored at 7:00 and 9:00 o'clock, and for the Whites at 8:00 and 11:00.

The Colored people of New Orleans have purchased a site for $70,000 whereon to build a hospital where Negro surgeons may have an opportunity to practice.

SEMINARY NOTES

These Items Are Written By The Students Of Class '29

A MISSIONARY VISIT

Father Aloysius Stevenson, S. J., a missionary from British Honduras, spent a very enjoyable evening with us, and entertained the student body with a very interesting stereopticon lecture on the missionary life in British Honduras. It was indeed a treat to travel with him in spirit and witness the trials and hardships of life on the missions. The words of Christ came often to our minds, "The harvest indeed is great, but the laborers are few."

Retreat

On Sunday, October 9, our three day retreat opened under the direction of Father McDonnell, a Jesuit of New Orleans. It was mutually very edifying to see the students as they walked about rapt in thoughts of God's Mercy and Justice, or reading some spiritual book. Profund silence was observed, and was broken at regular intervals when the students lifted their voices to heaven in prayer or song.

Changes

We are glad to announce that our former Mathematics teacher, Father John Klaffl, is again with us. He is taking the place of our Father Stieg, who has been ill for some time but who is now well on the road to recovery. Father Paul Shurek, who has been with us for the past four years has been transferred to the S. V. D. parish of St. Nicholas in East St. Louis, Mo. We wish him every success in his work at his new field of missionary endeavor.

Our Fratres

To remind us that we are getting nearer to our goal, and that the time is not far distant when our first Negro priest of the Society of the Divine Word will be ordained, we have with us this year our first Fratres: Frather Vincent Smith, Frater Ernest Casa Calvo, and Frater Maurice Rousseve. They will spend this year teaching as members of the faculty, beginning next year their Philosophical course. Needless to say how we are glad to have them in our midst.

SEMINARY NOTES

The Knights of Peter Claver

Our Father Rector attended the National Convention of the Knights of Peter Claver at Lafayette, La., and while there the good knights gave him a donation of $200.00; they further proposed a law whereby every knight should pay a fee of $1.00 yearly, which will be sent to the seminary. We appreciate very much this latest sign of interest from the knights who have always been our staunch supporters.

Mite Boxes

Again this Advent we are sending out Mite Boxes to our friends and benefactors. We hope to divert some of the nickels and dimes, which go for sweets, into our coffers, where we may give them a golden purchasing value for Christ by employing them in the work of advancing His priesthood.

Student Activities

Last year was the most successful year in the history of our Mission Unit. At the end of the term we were able to have on hand a balance of more than $100.00, and this after paying a scholarship of $250.00 and also sending a donation to one of the S. V. D. missionaries in China. Mite Boxes were sent out, and these together with a bazaar held at the end of the term were our principal means of income. We are planning to have another bazaar this Thanksgiving and would be very grateful if our friends would send us some donations, particularly candy or cake.

New Officers

At the last meeting of our Mission Unit, the Regina Apostolorum, in June, the following officers were elected for the school term 1927-1928; Mr. Swithin S. White, President; Mr. Henry Armstrong, Vice-President; Mr. Lionel Hoffmann, Secretary; and Mr. Elmore Heary, Treasurer. They, we are sure, will do all in their power to make this year even more successful than last year was for the Unit.

St. Augustine's Seminary

St. Augustine's is a preparatory Seminary open to Colored youths who desire to study for the Holy Priesthood and who are willing to become religious in the Missionary Society of the Divine Word.

I. REQUIREMENTS FOR ADMISSION

1. AGE: The proper age for admission is 12-18 years; exceptionally younger or older boys may be admitted.

2. QUALITIES: Necessary qualities are:

a. A good moral character, love of study and discipline, together with a cheerful, docile disposition;

b. A decided inclination for the priesthood, the religious and missionary life;

c. Successful attendance at a grammar school; applicants must have passed at least the 7th grade;

d. Good health.

3. PAPERS: Applicants should present:

a. Personal letter containing application;

b. Certificate of Baptism;

c. Recommendation from their Rev. Pastor or some other responsible person;

d. School report, especially the last one;

e. A physician's certificate.

4. TIME: Boys are admitted at the opening of the school term in September.

II. COURSES OF STUDIES:

Our course of studies comprises all branches of High School, College, and Seminary. The classical course lasts 6 years, and is followed by 1 year novitiate, 2 years philosophy, 4 years theology.

III. TERMS

The annual tuition is $200. Every student is to supply his own books and clothing. Boys without means, but talented and well recommended, will find admission.

Send applications to

Reverend Rector,
St. Augustine's Seminary,
Bay St. Louis, Miss.

Vol. V No. 2

January 1928

Saint Augustine's Messenger

"Cardinal Van Rossum, speaking to a certain missionary Bishop asked him about his Vicariate. The Bishop informed him that he had a very large number of converts, and that his whole mission was progressing rapidly. Then the Cardinal asked how many native priests he had; to which the Bishop replied that although he had none as yet he had a number of native students in training. 'Then,' said the Cardinal who bears the heavy burden of directing the stupendous work of the Propagation of the Faith, the Church in your field is not yet established.'"

From an address of His Excellency, Most Rev. Pietro Fumasoni-Biondi, D. D.

Published Quarterly at St. Augustine's Seminary
Bay Saint Louis, Miss.



The Holy Family's Flight into Egypt



St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector
Florian Haas, S. V. D., Editor

January Number

Subscription: 50 cents year

Lord, for tomorrow and its needs
I do not pray;

Keep me, my God, from stain of sin
Just for today.

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879



The Holy Family's Flight into Egypt



St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector
Florian Haas, S. V. D., Editor

January Number

Subscription: 50 cents year

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today.

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879



Boys, Young Men!

Your King Calls
To Heroic Service
To Preach His Name
To Spread His Kingdom
In the Ranks of the Priesthood!

HOW THE S. V. D. BEGAN THE NEGRO WORK

By the late Rev. P. Wendel, S. V. D.

PROVIDENCE works in a mysterious way. Its unseen fingers weave strange designs upon the textures of man. This was strikingly true of the Society of the Divine Word in its entrance upon the Colored work. When the Society came to America in 1900 there was not even a knowledge of the Negroes' situation on the part of the Superior General. An industrial school was contemplated and founded at Techny, a little outside of Chicago, and beyond that nothing else was directly in prospect.

It happened, though, that when Father Peil, S. V. D., the first Superior had founded the technical school, at Techny, Ill., and had it well under way, Archbishop Quigley of Chicago, suggested that the Society of the Divine Word undertake to work among the Negroes of the States. The matter was at once referred to the Superior General at the motherhouse in Steyl, Holland. Father Janssen, who had grown gray in missionary undertakings, was by no means in a hurry to consent to the new proposal. With an earnest zeal studying the responsibility, he began to inquire and asked for reports on the subject until he was satisfied in every particular. The main question of information—which is still a hard thing to understand for a foreigner, who does not know the peculiar conditions of the sects in the land of the Stars and Stripes—was, Can the Negro, who has already come under the influence of Protestantism, readily be converted to Catholicism? Will the missionaries be able to get enough to live on, without unduly taxing the resources of the motherhouse?

Information on both of these points was secured, not without trouble; but finally, nearly a year after Archbishop Quigley had broached the plan, Father Janssen allowed the American province to take up the work among the Colored.

The first S. V. D. missionary sent to the South was Rev. Father Aloysius Heick. In July, 1905, he set out for the state that has large Negro centers, Mississippi. In the Mississippi Delta, in Bolivar County, he met Mr. Brenner, a well-known business man of Chicago. Mr. Brenner owned a large plantation, on which worked many Negroes. Being a

Catholic, he was anxious to have his people converted to the true faith. He promised to give a tract of land to the mission, erect on it the necessary buildings, and help to support the priest and sisters that would be necessary to conduct and develop the mission. He was also much in favor of starting an industrial school, which should be open to Negroes only. Such a school, he thought, apart even from the religious instructions to be given in it by the Society, would contribute much to the uplift of the Negroes of the district. But the prejudice of the White population was found to be so great that the idea of opening an industrial school for the Colored, and of starting a mission had to be given up.

Vicksburg

Father Heick, consequently, had to go elsewhere. The Bishop of Natchez, whose diocese comprises all Mississippi, advised him to go to Vicksburg, whither he went arriving on January 7th, 1906. Geographically, Vicksburg is an important railroad center, being connected with Chicago and New Orleans by the Illinois-Central and New York, and with the Southwest by the Alabama-Vicksburg Railroad. The hills and dales around the city are decorated with the famous National Cemetery of the Civil War, while the Father of Rivers on one side spreads like a huge sea, across to Louisiana. Vicksburg harbored a small congregation of Colored Catholics, who attended St. Paul's Church for the Whites. These certainly were an encouraging start. But there was no Mr. Brenner and Father Heick was about at his wit's end, when on January 17th, 1906, a letter from Father Janssen reached him with the inspiring injunction at its head: "Incipias prudenter, suaviter et fortiter," "Begin prudently, gently, and resolutely."

Thus encouraged, Father Heich set about looking for his scattered sheep and securing quarters that could be used for church purposes. On February 2nd, pastor and flock met in an old shanty opposite the A & V Depot, to celebrate the feast of Candlemas. All were happy, particularly the pastor, for kind friends in the North had become interested in his work and had sent him money with which to buy land for the mission. Then too, Father Peil had written, that he intended to come the following month to help him select a building site. The two looked around for a time, before they decided to buy some lots on the corner of Jackson and Second North Streets. Four houses in fairly good condition were on the premises and these, when altered, would serve, for a while at least, as chapel, school, rectory, and Convent. In the meantime, Mother Leonarda, S. SP. S., at Techny, Ill.,

had assigned some of her sisters to the mission as teachers. They arrived in Vicksburg late in August and opened school in September, 1906, with 40 children.

The enrollment grew gradually from year to year until in 1913 there were 230 on the roll.

Mother Katherine Helps

But progress of this kind in the educational department of the mission would hardly have been possible had not Reverend Mother Drexel come to our aid. It was while she was visiting one of the Negro missions supported by her, that she heard of our mission at Vicksburg.

On her way North, she stopped off to see the place. Mother Drexel in her motherly care, visited the school rooms and dwellings and inquired about everything pertaining to the work. Nothing seemed to escape her. When she was about to leave, she left Father Heick money enough to put up a two-story building—a splendid testimonial of esteem, in which Catholic America's foremost Indian and Negro Mission worker held the work done by the Vicksburg Mission.

This unexpected, heaven-sent help was a great encouragement to the mission, which was appreciated by sending Rev. Father P. J. Hoenderop, S. V. D., as assistant to Father Heick. Father Hoenderop was a missionary by nature, and for quite a number of years acted as the Negro Mission's architect. He arrived at Vicksburg in Feburary, 1907. The school building was planned and started at once. So fast did the indefatigable Father Hoenderop push the work along, that the structure was ready for occupancy by September. The same saintly Bishop Heslin of Natchez, who in 1907 dedicated the humble start of the mission, was present in 1909 to bless and dedicate to the Mother of God the handsome two-story brick building, that now serves as school and chapel. The Colored people turned out in large numbers to see the new school, in which the Missionary Sisters of the Holy Ghost were to teach their children. And around the mass of the blacks that crowded about St. Mary's was not a meager fringe of whites, for they, with their good pastor, Rev. Father Mallin, have always taken keen interest in this school. Many Catholics, but more Protestants, had come to find out what the Catholic missionaries were doing, and to see and hear a Catholic bishop. What they heard and saw must have moved them—it certainly did Father Heick and Father Hoenderop. They saw the first page of the history opened. What success or what disappointments were written on the other pages they could not guess. But there was the grace of a beginning, and God's work once begun goes on though it must grind its path.

Propogating Superstition

Florian J. Haas, S. V. D.

ANYONE who has read *The Chicago Defender,* the leading colored paper, must have noticed the type of its advertisements. A more pitiful display of fakery and applied superstition would be hard to find in another newspaper of the country. To those who wish to become magically transformed Aladdin's lamp and ring is there for sale.

The good luck entries abound. Thirty-four advertisements can be counted in a single edition which hold out success, wealth, and happiness, love, long life and influence to all who wear a ring, gaze into a glass, carry a bone, smell incense or burn a candle. The written promises are emblazonen with sparkling rings, dazzling loadstones and barrels bursting with money.

Besides, and worse, all those who have lost the pep of manhood are guaranteed to be let into the secrets of sex which will restore their run-down condition. All they have to do is to chew this lovage root or swallow that Am-Bish-Um Tablet and a new lease of life will be theirs!

To quote a few of them in short:

"BE LUCKY!

Get your share of the Good Luck, Success, Wealth, Health and Happiness that is around you! Win in games, business, love, money and everything. Write today for our two Blessed Candles. One Candle will drive away evil, the other will bring good luck. Pay the postman only $1.98. Shake the jinks!"

—Truth Science Bureau, Chicago, Ill.

"MAGIC CRYSTAL GAZING RING

Amaze your friends! Gaze into this crystal and tell your friends all the intimate things you see. Marvel of the age! Astonishing! Thrilling! Send no money. Pay the postman only $2.87. Bradley, Newton, Mass.

"SECRETS!

The World's most amazing 'Encyclopedia of Curious Secrets' is a gold mine of money-making money-saving secrets. $50,000 secret. The futility of charms, seals, talismans. Mysteries of Forbidden Obala, occult arts, fascinating pictures. For ADULTS ONLY. Send no money. Pay postman $1.79.—Jersey City, N. J.

"GOOD LUCK!

Just write for our free book that tells money-making secrets, tricks, $50,000.00 secret, how to face your debts, keep your husband, and how to find buried treasures. You can have this book free if you carry,

GENUINE ISIS LUCKY STONE

Ancients believe that it will drive out the Evil Spirits, shake the jinks and bring good luck. Only $2.49.—Truth Science Bureau, Chicago, Ill.

(These and thirty others in a single edition)

When a paper sells its space to such palapable deceit it becomes unkind to its subscribers. There will always be people who seek the mystic charms and there will be places to find them. But why should a journal dedicated to the public foist them upon its readers. The paper goes into the home. It is read by children, by boys and girls who are apt to believe and to be enticed into this witchery. Instead of going out for an honest living they will sit down beside oriental incense and burn out their careers.

The *Chicago Defender* as an achievement is a credit to its founder. It has done much for the race whose cause it champions and it promises to do more. It may have struggles of which it is silent. But its advertising ethics are in a heathen stage whatever be the excuse.



The Child Jesus
The True Light!

INTENTIONAL SECOND EXPOSURE

Propogating Superstition

Florian J. Haas, S. V. D.

ANYONE who has read *The Chicago Defender*, the leading colored paper, must have noticed the type of its advertisements. A more pitiful display of fakery and applied superstition would be hard to find in another newspaper of the country. To those who wish to become magically transformed Aladdin's lamp and ring is there for sale.

The good luck entries abound. Thirty-four advertisements can be counted in a single edition which hold out success, wealth, and happiness, love, long life and influence to all who wear a ring, gaze into a glass, carry a bone, smell incense or burn a candle. The written promises are emblazonen with sparkling rings, dazzling loadstones and barrels bursting with money.

Besides, and worse, all those who have lost the pep of manhood are guaranteed to be let into the secrets of sex which will restore their run-down condition. All they have to do is to chew this lovage root or swallow that Am-Bish-Um Tablet and a new lease of life will be theirs!

To quote a few of them in short:

"BE LUCKY!

Get your share of the Good Luck, Success, Wealth, Health and Happiness that is around you! Win in games, business, love, money and everything. Write today for our two Blessed Candles. One Candle will drive away evil, the other will bring good luck. Pay the postman only $1.98. Shake the jinks!"

—Truth Science Bureau, Chicago, Ill.

"MAGIC CRYSTAL GAZING RING

Amaze your friends! Gaze into this crystal and tell your friends all the intimate things you see. Marvel of the age! Astonishing! Thrilling! Send no money. Pay the postman only $2.87. Bradley, Newton, Mass.

"SECRETS!

The World's most amazing 'Encyclopedia of Curious Secrets' is a gold mine of money-making money-saving secrets. $50,000 secret. The futility of charms, seals, talismans. Mysteries of Forbidden Obala, occult arts, fascinating pictures. For ADULTS ONLY. Send no money. Pay postman $1.79.—Jersey City, N. J.

"GOOD LUCK!

Just write for our free book that tells money-making secrets, tricks, $50,000.00 secret, how to face your debts, keep your husband, and how to find buried treasures. You can have this book free if you carry,

GENUINE ISIS LUCKY STONE

Ancients believe that it will drive out the Evil Spirits, shake the jinks and bring good luck. Only $2.49.—Truth Science Bureau, Chicago, Ill.

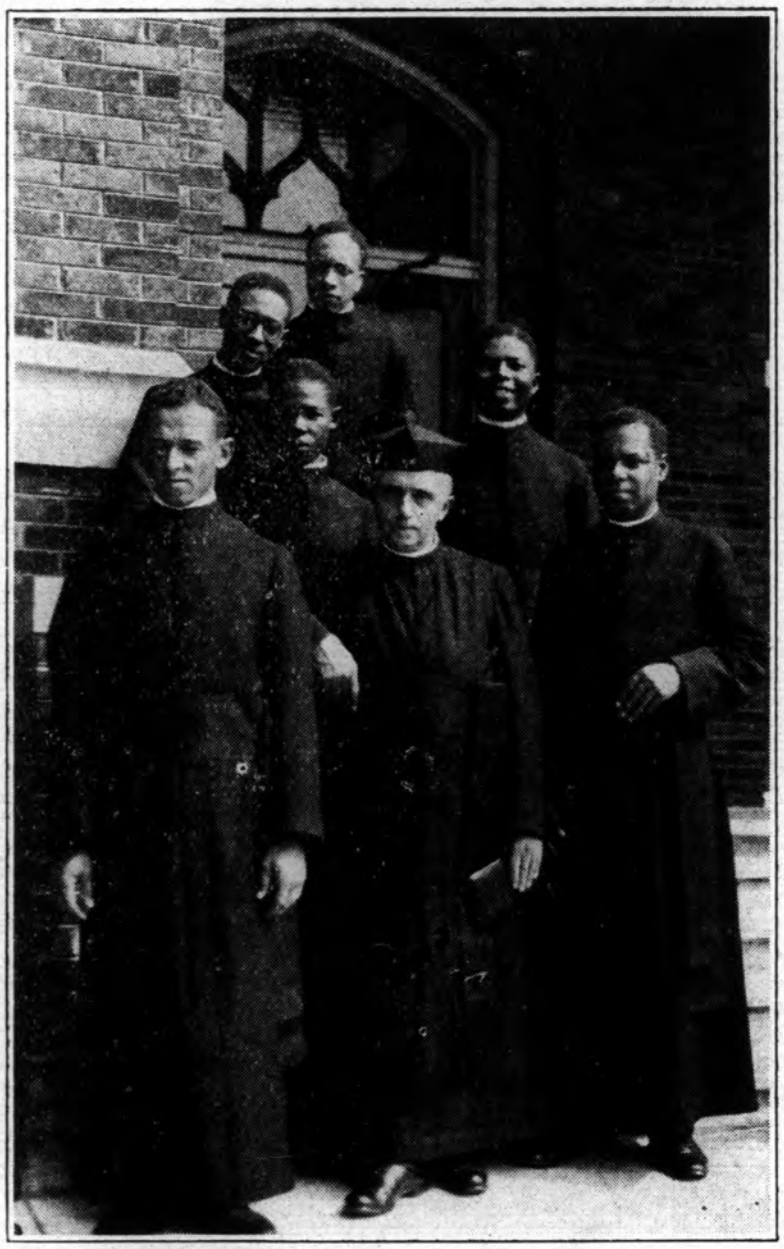
(These and thirty others in a single edition)

When a paper sells its space to such palapable deceit it becomes unkind to its subscribers. There will always be people who seek the mystic charms and there will be places to find them. But why should a journal dedicated to the public foist them upon its readers. The paper goes into the home. It is read by children, by boys and girls who are apt to believe and to be enticed into this witchery. Instead of going out for an honest living they will sit down beside oriental incense and burn out their careers.

The *Chicago Defender* as an achievement is a credit to its founder. It has done much for the race whose cause it champions and it promises to do more. It may have struggles of which it is silent. But its advertising ethics are in a heathen stage whatever be the excuse.



The Child Jesus
The True Light!



Our Six Colored Novices



The Novices of the Society of the Divine Word, at Lake Beulah, Wis.

The Need of A Major Seminary

The year 1926 saw the departure of our three first graduates for the Novitiate. Upon their return a year later, it became immediately evident that a new building was a necessity. No other rooms being available, my former office had to be converted into a dormitory for the Fratres, and the Music Room of the Mission House must now serve as their class and conference room, study, and library. No one can doubt that the present makeshift accommodations, though necessary, are far from satisfactory. With the coming of 1928 and the return of our second class from the Novitiate, the present quarters will be both insufficient and unsatisfactory.

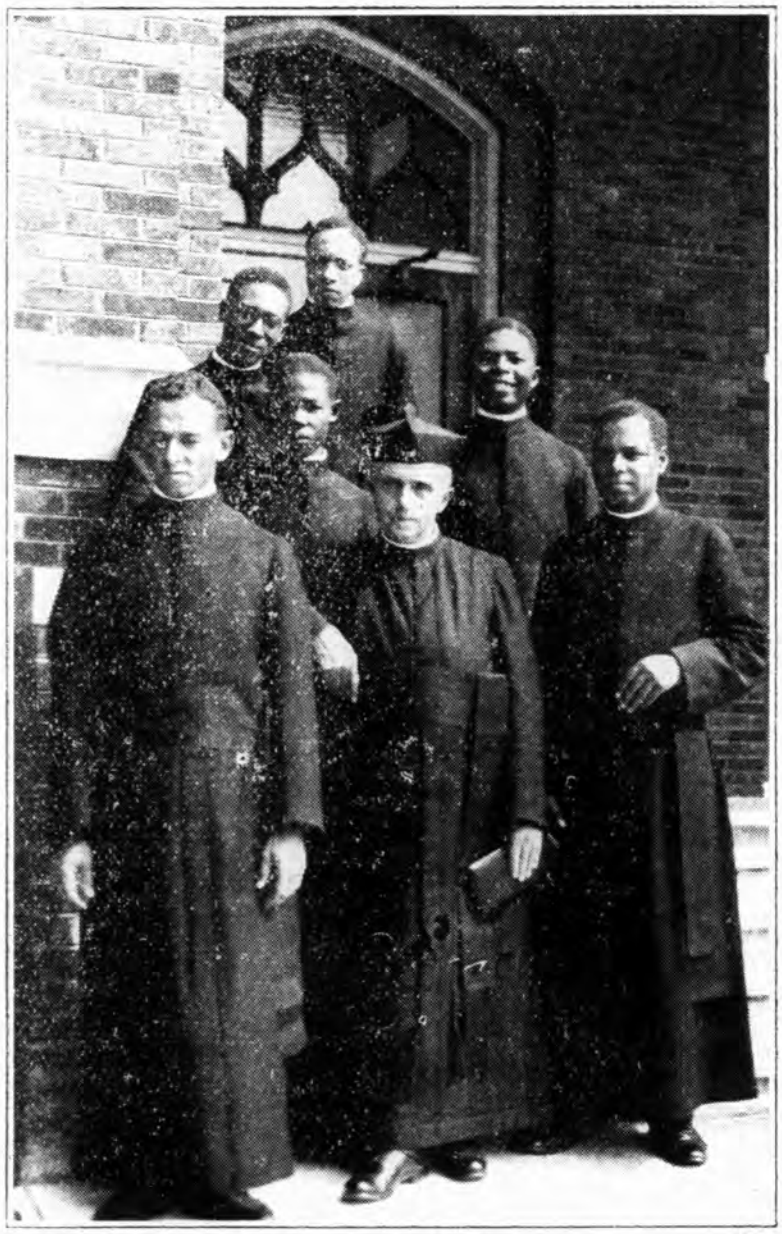
In the early Greenville days the generosity of a few friends, and they were few indeed, provided us with the means necessary for building a temporary structure and for its upkeep. Our benefactors gave as much as they could, they gave liberally, very liberally, but it was not enough to save us from the trying pioneer years of cruel hardships, oppressive poverty, constant worries, and harrowing fears. In 1923 the need of a permanent home for the Seminary in a more favorably disposed community became an imperative one. However, had it not been for the generosity of a kind and liberal priest the erection of a new building would have been attended with serious financial difficulties. Since the present Preparatory Seminary is a constant drain upon our already small financial resources, the construction of a Major one would be an utter impossibility. Even now, were it not for the kindness of our Father Provincial, we would not be able to keep open the doors of this institution.

Though after seven years our institution has been widely advertised and is known everywhere to be dependent upon charity, it is but poorly supported. May I not then hope that the future holds for us a larger circle of friends who will aid our undertaking.

In the past Catholic America has been too indifferent to our urgent pleas. May we hope that the future holds for us a more whole-hearted interest in a work that means much for the salvation of souls as well as the intellectual and moral advancement of a people.

REV. P. M. CHRISTMAN, S. V. D., RECTOR
ST. AUGUSTINE'S MISSION HOUSE BAY ST. LOUIS, MISS.

INTENTIONAL SECOND EXPOSURE



Our Six Colored Novices



The Novices of the Society of the Divine Word, at Lake Beulah, Wis.

The Need of A Major Seminary

The year 1926 saw the departure of our three first graduates for the Novitiate. Upon their return a year later, it became immediately evident that a new building was a necessity. No other rooms being available, my former office had to be converted into a dormitory for the Fratres, and the Music Room of the Mission House must now serve as their class and conference room, study, and library. No one can doubt that the present makeshift accommodations, though necessary, are far from satisfactory. With the coming of 1928 and the return of our second class from the Novitiate, the present quarters will be both insufficient and unsatisfactory.

In the early Greenville days the generosity of a few friends, and they were few indeed, provided us with the means necessary for building a temporary structure and for its upkeep. Our benefactors gave as much as they could, they gave liberally, very liberally, but it was not enough to save us from the trying pioneer years of cruel hardships, oppressive poverty, constant worries, and harrowing fears. In 1923 the need of a permanent home for the Seminary in a more favorably disposed community became an imperative one. However, had it not been for the generosity of a kind and liberal priest the erection of a new building would have been attended with serious financial difficulties. Since the present Preparatory Seminary is a constant drain upon our already small financial resources, the construction of a Major one would be an utter impossibility. Even now, were it not for the kindness of our Father Provincial, we would not be able to keep open the doors of this institution.

Though after seven years our institution has been widely advertised and is known everywhere to be dependent upon charity, it is but poorly supported. May I not then hope that the future holds for us a larger circle of friends who will aid our undertaking.

In the past Catholic America has been too indifferent to our urgent pleas. May we hope that the future holds for us a more whole-hearted interest in a work that means much for the salvation of souls as well as the intellectual and moral advancement of a people.

REV. P. M. CHRISTMAN, S. V. D., RECTOR
ST. AUGUSTINE'S MISSION HOUSE BAY ST. LOUIS, MISS.

Negro Catholics in New Orleans

THE erection of the first Colored Church in New Orleans is still in the memory of the Catholics of that city having taken place just thirty-two years ago. From that time the progress of the Church in the Southern metropolis has been steady as the following table will show. St. Katherine's on Tulane avenue heads the list having been turned over to the Colored on the 19th of May, 1895, by His Grace, Archbishop Janssens. Its present pastor is the Rev. Thomas J. Reynolds, C. M.

Church	Established	First Pastor
St. Katherine's	May, 1895	Rev. Charles Remillion, C.M.M.
St. Dominic's (Joan of Arc)	March, 1909	Rev. P. Lebeau, S.S.J.
Blessed Sacrament	Oct., 1915	Rev.. J. Clarke, S.S.J.
Holy Ghost	Oct., 1915	Rev. J. A. Schmodry, C.S.Sp.
Corpus Christi	Sept., 1916	Rev. S. J. Kelly, S.S.J.
All Saints (Algiers)	Nov., 1919	Rev. James Albert, S.S.J.
Holy Redeemer	June, 1920	Rev. J. Lally, S.S.J.
Peter Claver	Oct., 1920	Rev. J. St. Laurent, S.S.J.
St. Monica's	July, 1925	Rev. E. L. Fischer, C.S.Sp.
St. Raymond's	Aug., 1927	Rev. P. O'Neil, S.S.J.

There were, of course, Catholic Negroes before the first church opened. In fact, fifty-three years prior to the establishment of St. Katherine's a congregation of Colored Sisters was formed in New Orleans where it is still flourishing—The Holy Family Sisters. But in 1895 the Negroes had their first opportunity to participate fully in Catholic services. They could now for the first time serve at the altar, sing in the choir, organize church clubs and bear the financial responsibility of church upkeep.

To promote further the promising state of the Church Mother Katherine Drexel established Xavier University to supplement the Catholic education of the schools and no efforts are spared to make it a deserving and creditable seat

of learning so that there be at least one city in the United States where the Negro can stay at home and receive through the channels of the Church the best of education and training. The University commands a force of twenty-three Sisters and ten lay teachers.

As another indication of Church progress in New Orleans it could be added that six students of that city are preparing for the holy priesthood at St. Augustine's Seminary, Bay St. Louis, Miss. But the boys are trailing seventy-five years behind the Sisterhood of New Orleans and it will take some years before they can come apace of the Holy Family Sisters who now total one-hundred and forty-five members.

F. H.

BRIEFLY

In the Rosedale school district, Bolivar County, Mississippi, the authorities decided that the children of Mrs. Martha Lum of Chinese parentage should attend the Negro school. Appeal was made from this decision to the Supreme Court. Chief Justice William Taft pronounced that the school authorities were to be upheld and that Chinese can be forced to attend segregated schools as long as there are equal educational opportunities."

Women carried off all the leading prizes offered by THE CRISIS in its Krigwa Contest. They garnered most of the money and won the first honors in Art and Literary Expression, in Poetry, in Cover Design, and in Song. This may be significant and it may not. But it can truthfully be said that in the pursuance of academical education the average Negro girl goes farther than the average boy and their application to study is as well more intense.

This from the editorial column of the *New Orleans Item*,

"We are glad to note an announcement by Principal Green, of the Thomy Lafon school for the colored, that 1,150 are enrolled in the night classes, the highest enrollment on record. Most of these night students are adults, many of them wholly illiterate. The pupils' ages range from 16 to 60. The classes are from the first to the eighth grades. They include classes in sewing and cooking. Elementary education will make these people better workers and will also save them from those of both races who take advantage of their ignorance. We congratulate the negroes on taking advantage of the opportunity offered them."

BRIEFLY

In the matter of race relations the Catholic sections of the South have the best records. The intolerant and notorious Klan was not a Catholic child. As the NEW CATHOLIC WORLD has it,

"It may be tiresome repetition, but it ought to be deeply sown, that the Klan could never have prospered were it not aided by the dominant Protestant churches of the country. The smaller sects played only a minor role, but the Methodist and Baptist churches, North and South, had given ready aid, and plentiful membership to the Klan. Not only was it recruited from the laity, but, in certain quarters, it had a 100 per cent roster of the clergy as well."

George Eliot says, "It is easy to find reasons why other people should be patient." The South tries to soothe with consoling words the irritated and departing Colored population. But what balm has Alabama got for its late cut of injustice? After an era of floggings in Crenshaw county thirty-two men were finally arrested for the offense. During the trial Attorney General Charles McCall, met with so weak an assistance from the state and the Crenshaw people that he discharged the cases in despair. The floggers went free for a new career, and the state laughed.

So quietly yet successfully is the work of a native clergy going on in Africa that some day the dark continent will have a surprise for the Christian world. In ECHO FROM AFRICA we note a letter from Banqueolo, a little place in central Africa. A seminary was founded there in 1920, and today they have in all one-hundred-and thirty students. And there are only 120,000 souls in the district.

Marcus Garvey head of the Universal Negro Improvement Association has been deported from New Orleans in December. He goes to Jamaica his home still cherishing the dreams of a great African colony. Before leaving he said, "I should like to see a Negro civilization similar to that of the Chinese. The Chinese recognize the fact that they are different from the white man and have been content to progress along their own lines, creating a civilization and a culture that is unique and powerful. The Negro can do the same thing.". But such an enterprise calls for a race of missionaries. To leave one's home for a foreign strand, whatever be the lure, requires heroism supported by solid convictions.

DO YOU KNOW THAT—

According to the report of the Board for mission work among the Indians and Negroes there are 182 priests laboring among 90,000 Indians and only 181 priests among 250,000 Negroes.

There are approximately 5000 lay Brothers engaged in the active work of the Catholic Foreign Missions. The majority of these are occupied as teachers in schools and colleges, while the others are employed as nurses, architects, printers and mechanics.

Catholics form the largest single religious body in the world, and Jews the smallest. The following figures were compiled by Dom Maternus Spitz, O. S. B., who makes a special study of religious statistics throughout the world: Catholics—330,000,000; Orthodox—144,000,000; Protestants—210,000,000; Confucianists and Taoists—3,000,000,000; Jews—15,000,000.

There are 287 Negro newspapers published in the United States with a circulation estimated at 1,000,000, reaching approximately 5,000,000 readers.

The Laura Spelman Rockefeller Memorial has appropriated $37,500 to the Association for the Study of Negro Life and History.

Within the period 1920—1925 Georgia lost, by migration, 46,110 Negro farmers or 35.4 per cent of all the Negro farmers she had; South Carolina, 18,429 or 16.8 per cent; Mississippi, 11,077 or 6 per cent.

In the forty-five years ending with 1926 American mobs lynched 4,540 persons, of whom approximately three-fourths were Negroes. Every State in the Union except four has had one or more lynchings during this period; the exceptions are Massachusetts, New Hampshire, Rhode Island, and Vermont.

According to the League of Nations the system of slavery still prevails in nineteen countries, and affects a population of not less than 5,000,000.

The report of the United States Census of Agriculture of 1925 states that: in Oklahoma, out of a colored farm population of 98,044, 42,533 live on owned farms; in Arkansas out of 277,000, there are 59,583 on owned farms; in Kentucky out of 52,335, 27,085 live on owned farms.

In 1925-26 South Carolina spent $14,673,719 for white schools and only $1,655,652 for Negro schools. Charleston the metropolis of the state, had in 1920, 35,585 whites and 32,326 Negroes in the city, while in the county, including the city, there were 44,214 whites and 64,236 Negroes. Of this population 14,178 are reported to be illiterate, or 5000 more than in any other county in the state.

Dr. Livingstone, who probably knew as much about Africa as any other white man ever knew, and who went there as a missionary, said: "Nothing we indicate to the natives as sin ever appeared to them as otherwise, except polygamy."

The Holy Father, Pope Pius XI, recently consecrated Monsignior Januarius Hayasaka as the first native Japanese Bishop.

SEMINARY NOTES

These Items Are Written By The Students Of Class '29

The New Year

Passing from the previous year with many thanks to God for his countless favors, we have entered into the dawn of a new epoch, the New Year, with great hopes and earnest resolutions. Our hopes for this year are many. Before it bids us farewell, we expect the beginning of a new era here at St. Augustine's—the opening of the Major Seminary. We hope for an increase in our little community, success in our studies, and for advancement in our spiritual life. It is likewise our ardent desire and sincere prayer that God, during the New Year, may bless each and every one of our freinds and kind benefactors.

The Return of Professor Hemmerbach

Ever since our Professor of Music returned, there has been a flash of genius among the students. Professor John Hemmerbach has a large class of twenty four students. They, like all young musicians, find it difficult to gain control over their fingers at the piano or organ, or to assume the attitude of a violinist, or to play a chromatic scale on the cornet or other wind instruments. However, under Professor's care we are sure they will soon overcome these difficulties.

Despatching the Messenger

The last issue of the Messenger was addressed and sent out in record time. Scare a day elapsed between its arrival from the press and its departure. Our irrespressible seniors in their haste to take the Messenger to the Post Office overloaded our faithful Ford and on the way back Henry coughed and gave up the ghost. However the damage was soon repaired and our little truck was ready for the wild ride with this issue.

SEMINARY NOTES

Releasing the Cooks

On Sunday, December 4th, our kitchen force desired to have the evening off in order that they might attend the Confirmation ceremonies at the parish church. Six of the students volunteered to replace them. These able chefs were able to produce the following menu:

Chateau Beef	Steamed Rice
Beignets des Raisins	Potatoes a l'Anglaise
Fromage a la Creme	Sauce des Pommes
Demi-Tasse	Chocolate

Christmas

Christmas proved a day of great joy and happiness. The house was beautifully decorated with sprays of holly and fir. At 11:30 on Christmas eve, the community was awakened by the strains of Silent Night, an annual custom at the Mission House. At 11:50 a solemn procession was held, in which the Infant Jesus was carried from the crib in the Auditorium to the beautiful one prepared for it in the Chapel. Then followed Solemn High Mass with its deep, significant ritual. On this occasion the Sextet rendered Montani's Missa Brevis. The Christ Child found a welcome place in our hearts, and I might add Santa Claus did not forget us.

Basket Ball

When our star, Mr. Anthony Bourges, who is now making his Novitiate at Lake Beulah, left us, our hope of retaining the local basket ball championship departed with him. However, the youthful athletes brimming over with enthusiasm and the desire of retaining the coveted prize convened and re-organized the defunct team. Elaborate plans were drawn up. A manager and a captain were chosen and the season's schedule was arranged. The team due to the captain's ability is in first class condition. Now, let'em come!

Our Sextet

Our Sextet has made rapid progress in its vocal activities. They have offered to the student body a variety of styles of Sacred Music that includes every form permitted

SEMINARY NOTES

and recommended by the Motu Proprio. On the great Feast Days, especially, Christmas, the Liturgical splendor was enhanced by the singing. The following program has been rendered,

Mass in F—Rosewig—On the Feast of the Little Flower.
Mass in B Flat—Leonard—On Thanksgiving.
Mass in F—Concone—On the Feast of the Immaculate Conception.
Missa Brevis—Montani—On Christmas

Although our Sextet may not yet equal the Sistine or Palastrina Choirs, nevertheless, there is a spirit being shown that the religious music at St. Augustine's has unlimited possibilities.

Thanksgiving Day

Our little program on Thanksgiving afforded us much amusement. The Senior race was especially thrilling. Our corpulent classmate actually came in second. Of course, once he got started no one could pass him—the road is not that wide. After the races the tennis matches began. At the same time the little fruit and candy stand opened for business; and if the judge had not announced the winners of the tennis matches, we should be ignorant of the fact till this day. Next came a basketball game, at least so we were informed, but the stand, with its cakes, apples, oranges, soda water, and vari-colored candies, was still the center of attraction.

In the evening after supper some of us played rotary-whist, while others entertained themselves with "Lotto" and Dominoes. Altogether we had a very pleasant time.

Thanksgiving Proceeds

Thanks to the kindness of our relatives and good friends, who sent us many boxes filled with such good things as cakes, candies, fruits, and nuts, which were augmented by ice cream and soft drinks of our own furnishing, we were able to satisfy our long denied tastes for sweets. We had previously agreed to donate two-thirds of the contents of the boxes, which was to be sold to increase the treasury of our Mission Unit. This we promptly did as fast as the boxes came in. After everything was sold and the money counted the returns amounted to about forty dollars.

St. Augustine's Seminary

St. Augustine's is a preparatory Seminary open to Colored youths who desire to study for the Holy Priesthood and who are willing to become religious in the Missionary Society of the Divine Word.

I. REQUIREMENTS FOR ADMISSION

1. AGE: The proper age for admission is 12-18 years; exceptionally younger or older boys may be admitted.

2. QUALITIES: Necessary qualities are:

a. A good moral character, love of study and discipline, together with a cheerful, docile disposition;

b. A decided inclination for the priesthood, the religious and missionary life;

c. Successful attendance at a grammar school; applicants must have passed at least the 7th grade;

d. Good health.

3. PAPERS: Applicants should present:

a. Personal letter containing application;

b. Certificate of Baptism;

c. Recommendation from their Rev. Pastor or some other responsible person;

d. School report, especially the last one;

e. A physician's certificate;

4. TIME: Boys are admitted at the opening of the school term in September.

II. COURSES OF STUDIES:

Our course of studies comprises all branches of High School, College, and Seminary. The classical course lasts 6 years, and is followed by 1 year novitiate, 2 years philosophy, 4 years theology.

III. TERMS

The annual tuition is $200. Every student is to supply his own books and clothing. Boys without means, but talented and well recommended, will find admission.

Send applications to

Reverend Rector,

St. Augustine's Seminary,

Bay St. Louis, Miss.

Treasures in Heaven!
A Safe Bank on Earth!

Invest at 6% and 7% in the Annuity Plan?

What is the Annuity Plan?

SIMPLY this: you deposit with us any amount desired, and upon this sum we pay you interest at the rate of five to seven per cent a year, **as long as you live,** and furnish you a legally executed annuity contract of the **Society of the Divine Word.** At your death the amount deposited will be used for the education of Colored Priests.

Thus your income is **fixed and guaranteed for life** at a good rate of interest—**more** than you can get on any other investment with equal security. And further, you are **absolutely sure** that during your entire lifetime there will be no changes in interest paid, no losses due to bad times, or poor investments, or bank failures, or sudden reverses, or the many unforeseen causes that lead to financial distress. Your interest is always forwarded **promptly** —never a day's delay.

And as to SAFETY—you have back of your investment the resources of one of the GREAT CATHOLIC RELIGIOUS ORDERS, which go on from decade to decade and century to century.

Write today for information on the Annuity Plan? Why not use the Banks of Religion?

The Reverend Treasurer
Society of the Divine Word
Bay St. Louis, Miss.

(Seminary)

Vol. V No. 3

March 1928

Saint Augustine's Messenger

"A striking phase of Bishop England's apostolic character was manifested in his spiritual care of the Negroes. He celebrated an early Mass for them in the Cathedral every Sunday, and preached to them at this Mass and at a Vesper service. He was accustomed to deliver two afternoon sermons; if unable to deliver both, he would disappoint the rich and cultured who flocked to hear him, and preach to the poor ignorant Africans."

P. L. Duffy in the Catholic Encyc.

Published Quarterly at St. Augustine's Seminary
Bay Saint Louis, Miss.



JESUS IN THE DESERT
A Picture of Desolation

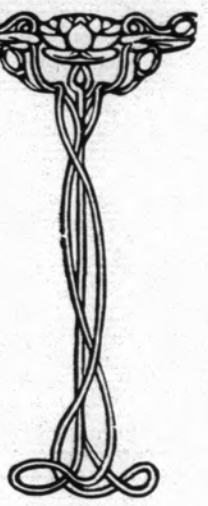
St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector
Florian Haas, S. V. D., Editor

Lenten Number



Subscription: 50 cents year

"Those who without any previous knowledge of us, think amiss of us, do us no harm; they attack not us, but the phantom of their own imagination."

—La Bruyere

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879

INTENTIONAL SECOND EXPOSURE



JESUS IN THE DESERT

A Picture of Desolation

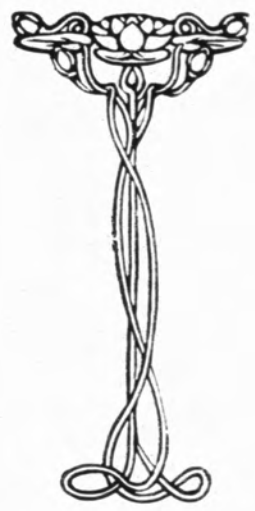
St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector
Florian Haas, S. V. D., Editor

Lenten Number



Subscription: 50 cents year

"Those who without any previous knowledge of us, think amiss of us, do us no harm; they attack not us, but the phantom of their own imagination."

—La Bruyere

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879

BISHOP ENGLAND'S NEGRO SCHOOL

HOW IT WAS CLOSED

"DURING the summer of 1835, Bishop England opened a school for the free Negroes of Charleston, with two seminarians and two Ursulines as teachers. In South Carolina, the Slave Code prohibited the teaching of slaves but allowed the education of free Negroes. Dr. England had found in his fifteen years' experience in Charleston that many free Catholic Negroes had lost the Faith by being enrolled in sectarian schools, and he did not anticipate any trouble when he established his own Colored school. On account of the superior instruction given in this school, the number of pupils increased rapidly. Within a month eighty-four free Negroes were enrolled and in many cases their parents, fallen away Catholics, were brought back to the Church

THE FIRST CLOUD

In the midst of this success, the excitement over the Abolition Tracts occurred. The founding of this school was considered by his friends as the most impudent act of his career. The anti-slavery riots of 1834 had stirred public consideration of the Abolition Movement to white heat. The American Anti-Slavery Society had sent forth a circular asking for thirty thousand dollars for more agents, more periodicals, and the free distribution of anti-slavery tracts. These papers were sent by the thousands into the Southern States, and when the Southern Patriot at Charleston announced on January 29, 1836, that the mail which had arrived from New York was crammed with these anti-slavery papers addressed to prominent citizens in that city and elsewhere in the South, a mob was organized, the Post Office was entered, and the Abolition papers and tracts removed and burned on the Parade Ground in the presence of a large crowd gathered under the guns of the Citadel." (Schlesinger, "Political and Social History of the United States" 1829-1925—p. 95).

"While they were at the Post Office," Bishop England writes on February 23, 1836, to Saul Cullen, "two or three of my flock who were mingled in the crowd and whose religion was not suspected, overheard them arrange that as soon as they concluded at the Post Office they would come to the Seminary and give me (I lived there) the benefit of Lynch's Law, tear down the buildings and the church, etc. I was soon called out of bed by two of my flock whom I admitted into the yard and from whom I heard these

particulars. They added that some armed men would soon join us, as they had sent messengers to warn the Irish who form one of the volunteers corps of the city militia. These latter began speedily to arrive, with their guns and bayonets. The French were also notified, but we had only two of their number.

"After a short deliberation and prayer in the Church, I concluded that if we should be attacked we had better resist than allow the Seminary and the Convent of the Ursulines and Church and ourselves to be destroyed. I then came out and a pretty large force assembled, and their officers arriving, I told them that I hoped we should have no contest, but that I would use their aid if necessary, provided they pledged themselves to obey me and would invest me with the command. To this they assented. I then stationed senteniels, and showed the officers the best points of defense for the whole of our possessions; charging them, if an assault were made, not to have a shot fired until I would give directions. Some of our people then went into the streets, and the intimation was privately conveyed through the city that we were prepared. We kept guard for two nights, and no attempt was made to molest us. On the second day several of the most respectable citizens of all religions sent to have their names enrolled on our guard; and the city officers said they were ready with their whole force to come to us should we need their assistance. A respectable committee of citizens then called on me to request I would discontinue the school for Negroes. I answered that if they made the same application to those of other religions who had schools I would comply, though I disapproved of their proceeding. They applied, and all the schools were closed. The public authorities convened the citizens, and measures were taken to guard against the efforts of the Abolitionists, and thanks were returned to those who closed the schools. I attended the meeting and sat with the presiding magistrate in the most conspicuous place, by the courtesy of the Sheriff who is an Irish Catholic."

BISHOP ENGLAND HELD AN ABOLITIONIST

Before the events above related and in the midst of the success of the school, the excitement over the Abolition Tracts occurred. Dr. England's legation to Haiti was resented, because it was interpreted as a favorable attitude of the Holy See towards the abolition of slavery in the South. Some time before this occurrence, Dr. England had written an open letter to his friend, Daniel O'Connell, tak-

ing the Liberator to task for interfering in a domestic problem such as slavery in the South, and in consequence was hailed as an Abolitionist.

The rumor was spread abroad that Dr. England had received and retained one of the mischievous anti-slavery tracts. On July 30, 1835, he published an open letter in the Charleston Courier, denying the charge and adding: "I will add, that I know no Carolinian who more sincerely deplores, more fully condemns, or more seriously reprobates the conduct of those men who by pouring them in upon us, are destroying our peace and endangering our safety. Nor do I know a single Roman Catholic, clerical or lay, with whom I conversed on the subject, who is not fully determined to use his best efforts to prevent the mischief of their interference."

On July 29, 1835, Bishop England, wrote to the Presiding Officer of the S. C. Association, that four years before he had determined to establish a school for the instruction of the Colored portion of his flock, in full accordance with the law and the reasonable wishes of a large bulk of his Southern fellow citizens. Circumstances prevented the establishment of the school at that time but later finding that an act passed by the Legislature regarding the education of Negroes coincided with his views, he established the school. The Bishop continues: "Now I find it rumored that the existence of this school, which I desired and determined always to have open to the inspection of every respectable Carolinian, is not pleasing to several of my fellow citizens. I believe it is notorious that it has been denounced in a public print, upon sectarian grounds. My disposition is not to act in opposition to the wishes of any respectable portion of the community in regard to any political, civil or social subject, even under the permission of the law, but I do not think that when I act only in the way as other citizens are allowed to do, that I alone, should be selected as the object of complaint or animadversion. There are other schools in this city similar to that which I established. If it be the wish of the citizens that they should be discontinued, let that wish be signified to all indiscriminately by the City Council, by the South Carolina Association, and I shall not be found backward in sacrificing my opinion to their advice."

"I trust that such of my fellow citizens as read the above documents, and consider that almost every congregation in the city had its school for the instruction of its Colored population, will not be disposed to express themselves of me in the terms which I understood some have, without due reflection indulged."

Dr. Gilday's Life of Bishop England.

The Mysterious "250,000" Colored Catholics

Florian J. Haas, S.V.D.

PEOPLE sometimes express surprise at the unchanged number of Colored Catholics. 250,000 has been the approximate number since times immemorial. Now they wish to know how it is that this number can remain the same after the work has been taken in hand by priests and Sisters, after money has been spent and literature plentifully broadcasted on the subject.

When one considers the convert figures that are steadily being reported he is apt to find this stationary census a bit puzzling, but after some research he finds that it is just a matter of addition and subtraction. The simple answer is that while new members are being brought into the Church other members are falling off. There are many places, especially in Louisiana, where the number of fallen-away Catholics have been numerous enough to form a respectable Protestant sect.

It is not, however, to be thought from this that the Colored Catholics are weak and changeable, and move about with every wind of doctrine. Many of them maintain their faith in the face of harassing difficulties, and those that drop off very often go the natural devious way of neglected sheep. If there be any marvel about the "250,000" it is that there are as many as that. For in a country where social conditions impose the back-seat and deny active participation in the divine services to a group, can there be any wonder that these lose the vigor that is necessary to keep them in the faith?

To justify this statement a few instances might be cited that will show how perfectly understandable it is that a Negro who attends a White church deserts his faith. By a "White church" I mean a church that is not filled by a Colored congregation. And in order not to be misunderstood remarks will be confined for the present writing to the churches in the South.

In the first place when a Negro comes into the church where is he going to kneel? Signs will generally direct him to seats far in the rear which are sometimes disconnected from the regular line of pews. If this space should

be filled—and it doesn't take many to fill it—he dare not go into the body of the church, and at the same time he cannot go farther back. In plain words the Colored attendance at that place of worship is strictly limited for years by the space of those back pews. The Colored people will very soon know how much kneeling space they have and they will regulate their attendance accordingly. Though nobody, of course, will force them to stay away, or deny them more space if they do come!

When the Negro sits to hear the words from the altar he soon senses that very little is intended for him. When it is announced that there will be a meeting of the Holy Name men on Sunday next he knows that he is not in question. Again, if it be announced that there will be a dance for the benefit of the church he is generally shrewd enough to suspect that the church is meant to be benefited without him. And so with most of the matter; it is understood for the Whites. When the Colored person can presume that he is to be participant in some affair he knows that his place is to trail the rear.

The Negro may have a good voice and be musically trained but he has no business in the choir. The organist may be absent and the choir broken up; that does not give him an excuse to offer his services. But the idea of offering himself never enters his mind. In the church his musical talent is non-existent to him.

Every mother likes to see her boy serve at the altar. In these churches the boys never have a chance at that privilege. The children do not attend the parochial school, and if they have no Catholic school of their own they would not know the Mass prayers anyway. And when children are excluded from this and other exercises of Catholic life the main root of religion is cut. The tree might stand awhile in apparent freshness but gradually it will wilt.

The Colored are good church-workers, but the White church seldom offers them a role. They are not admitted to the Board or into the societies that variously function in the church. In such affairs as bazaars and entertainments they have no place on the committees, except it be in a small way to serve their own. Consequently in that phase too of Catholic life a torpor soon takes hold on them.

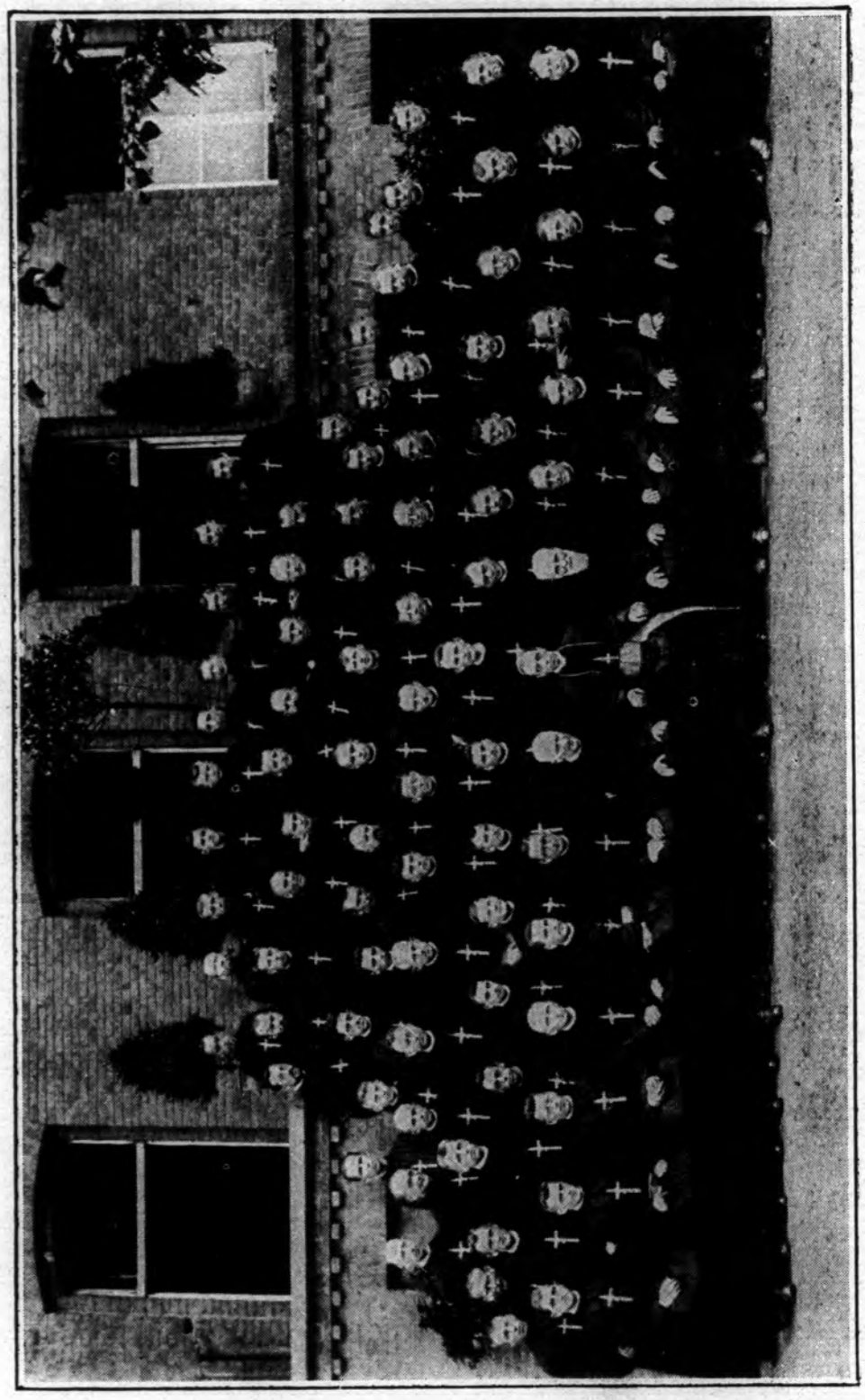
Again, when the pastor steps from the church to meet his people where will his attentions be? He might greet the dark members but his time and conversation will be spent largely with the Whites. If he does go out of his

way to be particularly kind to the Colored these might suspect that he does it out of pity and fail to respond sincerely. In situations of this kind, however, the Negro generally solves the difficulty by going home and foregoing his share of the priest's society.

When the Negro has gone on inactively in the Church for some time the minister usually does the rest. He will approach his Catholic brother and invite him with genuine cordiality to the Protestant church. With cunning art he will hint at the discrimination practiced against the Negro in the Catholic church, and will assure him that there is no such inequality in the Protestant services. There he will have a fine place to worship where he can meet the brethren at the same time and be an active and full member in every function. After a repeated coaxing another member will be added to the Protestant fold and one lost to the Catholic.

These are some of the valid reasons why the number of Colored Catholics always hover about the same figure. There may be here and there exceptions to the above conditions, and the writer wishes to make allowance for them; on the whole, though, the situation as described will not be disputed. And the consequent havoc upon the Colored membership in the church is a matter of simple psychology.

Now somebody might say, "If such be the conditions what can you do about it? And if you cannot do anything why agitate the matter?" It was intended, in the first place, to show why the Colored Catholics are not much on the increase. It is a sad situation. Were it true that nothing can be done about it, then it would be sadder still. But if nothing can be done about it the steel-bound social conditions are not the paralyzing hindrance. More separate Colored churches in the South would, to a great extent, remedy the evils. But separate churches call for more priests and priests are not on hand. What is said of the foreign mission field, that the harvest is ripe and the laborers few, is the right word for the Colored field.



A MIGHTY FORCE OF APOSTLES

These are the men that the Society of the Divine Word sent out in one year, 1927

When the Priest or Brother is sent out into the Mission work he receives the cross which is to be his sword in battle. These go out to every corner of the world

:: BURSES ::

Though I thanked each and everyone of our Benefactors with a personal letter for their Christmas donations, I wish to thank them once more through our Messenger. Let me express my great joy at their having responded much more generously than ever before.

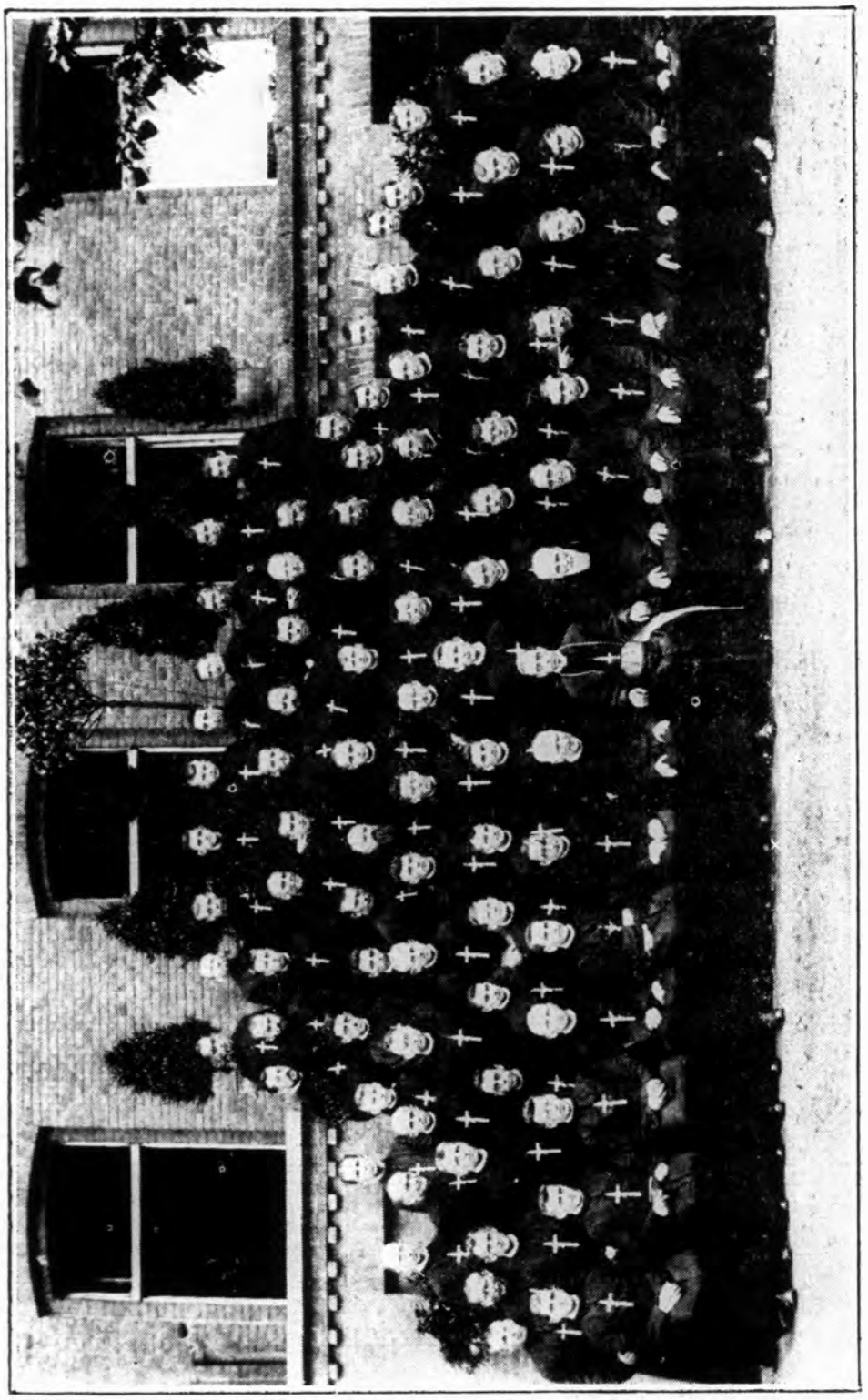
It was most gratifying to receive many donations for our Burses. One of our most devoted friends, a school-teacher of Massachusetts, even started a Burse and sent as first payment the sum of $100, with the following beautiful letter: " . . . . . I want to start a burse, the interest of which is to be applied to the education of a Colored student in your Mission House . . . . . I can't contribute the sum of $5000 at once. School-teachers seldom can. Give me three years, and I'll have it completed. I'd like to have it called Sacret Heart Burse . . . . . If others have similar plans, tell them to start their own burses. This one is going to be MINE, ALL mine, and mine ALONE . . . ." $5000 completes a Burse; the money will not be used but invested and the interest of the investment applied towards the support of a student. This is really the ideal way to help the Seminary, since the results are permanent even after the death of the Benefactors. Those able to start a Burse alone or with the help of some organization have the privilege of naming it after some saint or a deceased friend or relative. But there are other Burses open to all those not able to start one of their own but willing to contribute their little mite for this same purpose. I wish to call the attention of all our devoted friends to the importance of contributing occasionally to our Burses. Your donations will be still working long after you are dead. You can scarcely find a more needy field for your charity or a better way of assisting us.

It might be well to acquaint our readers with the Burses that are now on for Colored students being educated for the priesthood. They are—

St. Joseph	**$1,075.00**	**Sacred Heart**	**$100.00**
St. Augustine	**874.52**	**Holy Ghost**	**20.00**
St. Jude	**102.00**		

Rev. P. M. Christman, S.V.D. Rector.

INTENTIONAL SECOND EXPOSURE



A MIGHTY FORCE OF APOSTLES

These are the men that the Society of the Divine Word sent out in one year, 1927

When the Priest or Brother is sent out into the Mission work he receives the cross which is to be his sword in battle. These go out to every corner of the world

:: BURSES ::

Though I thanked each and everyone of our Benefactors with a personal letter for their Christmas donations, I wish to thank them once more through our Messenger. Let me express my great joy at their having responded much more generously than ever before.

It was most gratifying to receive many donations for our Burses. One of our most devoted friends, a school-teacher of Massachusetts, even started a Burse and sent as first payment the sum of $100, with the following beautiful letter: " . . . . . I want to start a burse, the interest of which is to be applied to the education of a Colored student in your Mission House . . . . . I can't contribute the sum of $5000 at once. School-teachers seldom can. Give me three years, and I'll have it completed. I'd like to have it called Sacret Heart Burse . . . . . If others have similar plans, tell them to start their own burses. This one is going to be MINE, ALL mine, and mine ALONE . . . ." $5000 completes a Burse; the money will not be used but invested and the interest of the investment applied towards the support of a student. This is really the ideal way to help the Seminary, since the results are permanent even after the death of the Benefactors. Those able to start a Burse alone or with the help of some organization have the privilege of naming it after some saint or a deceased friend or relative. But there are other Burses open to all those not able to start one of their own but willing to contribute their little mite for this same purpose. I wish to call the attention of all our devoted friends to the importance of contributing occasionally to our Burses. Your donations will be still working long after you are dead. You can scarcely find a more needy field for your charity or a better way of assisting us.

It might be well to acquaint our readers with the Burses that are now on for Colored students being educated for the priesthood. They are—

St. Joseph	**$1,075.00**	**Sacred Heart**	**$100.00**
St. Augustine	**874.52**	**Holy Ghost**	**20.00**
St. Jude	**102.00**		

Rev. P. M. Christman, S.V.D. Rector.

A Pageant of Progress

THOSE who think that the Catholic Church is standing still or going backward might gain some courage from these figures compiled by an expert German Protestant statistician. We are indebted to the alert Denver Register for this inspiring procession of the faithful. Below is the number of Catholics from century to century.

First century, 500,000 Catholics

Second century, 2,000,000 Catholics

Third century, 5,000,000 Catholics

Fourth century, 10,000,000 Catholics

Fifth century, 15,000,000 Catholics

Sixth century, 20,000,000 Catholics

Seventh century, 25,000,000 Catholics

Eighth century, 40,000,000 Catholics

Ninth century, 48,000,000 Catholics

Tenth century, 56,000,000 Catholics

Eleventh century, 70,000,000 Catholics

Twelfth century, 80,000,000 Catholics

Thirteenth century, 85,000,000 Catholics

Fourteenth century, 90,000,000 Catholics

Fifteenth century, 100,000,000 Catholics

Sixteenth century, 125,000,000 Catholics

Seventeenth century, 175,000,000 Catholics

Eighteenth century, 250,000,000 Catholics

Nineteenth century, 315,000,000 Catholics

First quarter of twentieth century, 325,000,000 Catholics

Total, 1,511,500,000

BRIEFLY

Rev. P. L. Keller has been honored with the title of Monsignor. It comes as an earthly crown after forty years spent in the Colored service, and they were years filled with success. He is now Chaplain of the Holy Rosary Institute, whence he has sent many a candidate to the Colored Sisterhoods. Thirty-nine years ago he was sent to take charge of the Holy Rosary Church and Industrial School at Galveston, Texas. It is his ambition yet to establish an industrial school for boys in the diocese of Lafayette. **Ad multos annos!**

A Protestant review states that there are seven million unchurched Negroes in the United States. That figure shows what a wide field is still open for apostolic effort. The Colored work is young yet. The labour achieved is practically of one generation, the pioneers for the most part being still alive. And most of the energy spent has been toward consolidating the Catholic position and bringing in the fallen-away Catholics. The era of convert-making is just beginning.

Rev. Leo. M. Walsh who is energetically driving the Colored work in Cincinnati teaches catechism to the children through the music of popular airs. To the tune of "My Country 'Tis of Thee," he has composed these lines:

God made this world so grand;
God made the earth and man;
  God made all things.
To me a soul He gave,
And far beyond the grave
My soul shall live and have
  Life without end.

Our God a spirit is;
My soul is like His;
  Knows right from wrong.
Knowing and loving Him,
Keeping away from sin,
My soul shall live with Him
  In Paradise.

"The mission is one of the happiest that I have ever given," is what Rev. M. Pathe, C. SS. R. said of the one he gave recently at St. Benedict the Moor parish which is in charge of the Colored priest, the Rev. Norman Duckette. He said further,

"At the opening Mass the attendance was so large that people were standing in the aisle and in the vestibule. As the days went on we found it necessary to fill the sanctuary with chairs. Perhaps the best proof of the people's devotion can be gained from the fact that every morning at 4:45 a good natured crowd was waiting at the Church door to attend the 5 o'clock Mass. Never once did I have an occasion to complain of the attendance at the daily Mass."

BRIEFLY

In the Negro press the proposition is again and again put forward that there are too many churches, and that the money spent on them would serve the Race better when invested in business. The Catholic Church hardly falls under that argument. When properly functioning with all its societies it is a system that gives to the people for their money's worth a chain of utilities that extends from the education of their children to the proper burial of their dead.

Edwin R. Embree, president of the Julius Rosenwald, at a Y. M. C. A. dinner in Chicago said very truly that higher education for the Negro has been and is responsible for much of the trouble and hatred between the races. It is the educated class of Colored that is bringing up the problems that must meet with opposition before they can gain a solution. He said, "America would gladly accept the Negro if he came in the unskilled, uneducated masses. But education creates problems and solves them, which is quite proper. They should be met and faced."

In a discussion on race relations held in a Chicago Forum meeting where a white man, a black man, and a yellow man spoke for his own people, Dr. Ping Weng Kuo of Columbia University pleading the Chinese cause said: "Now there are a lot of you who say you love us. It is very sweet of you. We want love. But we want justice too. And if you can't give us both we prefer that you take back a little of your love and give us a little more justice."

The Chicago Crime Commission states that while the Negro in 1926 made up only 3 per cent of the city's population it contributed 40 per cent to the crime. The Chicago Defender very aptly says that much of the blame rests with the captains of industry. As long as the Negro is refused a chance to work for an honest living he is bound to be lawless in his days of idleness.

Many laws have been proposed to counteract the lynching practice. The one most favorably received is that of Governor Byrd of Virginia. The third point in his resolution is that the city or county pay $2,500 to the relatives or dependents of the victim. This is the first time that the family of a victim has been humanely considered. "Serious minded tax payers," says the New Orleans Item, "will exert themselves against the barbarism when the barbarism costs them money."

The South which has been criticized for its inadequate school system is trying to face the problem by a large building program. Over seventy-six million dollars is annually spent in the erection of new schools. In 1924 the South's public school expenditure was within fifteen million of the whole country's school building fund. The Negro schools are still behind, but they are far in advance of their condition twenty years ago.

Do You Know That—

Father Joseph Eckert, S. V. D., pastor of St. Elizabeth's Church, Chicago, has had 1,000 Negro converts since 1921.

There are 13,197 Negro Stu dents enrolled in schools of college grade in 1927 compared with 1,643 in 1926.

There are 49,000 Baptist ministers, as to 20,287 Catholic priests.

There are 21 kinds of Baptists, 21 kinds of Lutherans, 17 different kinds of Methodists, and 10 varieties of Presbyterians.

Protestant church members donated $17 per capita in 1920; Catholics donated about $3.87 per capita. Some of the evangelical churches contributed $80 per capita, or more than twenty times what each Catholic contributed.

There are 50,000 Negroes on the pay-roll of the Federal government, with pay amounting to $50,000,000 yearly.

According to Dr. William H. Walsh of the American Hospital Association there are only 187 hospitals for Negroes in this country.

Negroes are now permitted to act as jurors in Florida, which right of citizenship has heretofore been denied them.

Mrs. Olivia Phelps Stokes, of New York, who died in Washington December 14, left $240,000 to Negro educational and welfare institutions.

The Community of the Sisters of the Blessed Sacrament, founded by Mother M. Katharine Drexel, has about 250 professed Sisters, 40 Novices, and 12 Postulants. The Community is now in its thirty-ninth year.

Tom Johnson, 54, a Negro plasterer, has been informed by a lawyer in Tulsa, Okla., that he is the owner of forty or more producing oil wells, and that his wealth ranges between 10 and 20 millions.

The lynchings in 1927 were sixteen in number; 15 Negroes and 1 white, all men. Mississippi leads with four.

Sixteen Southern States have accepted thirteen million dollars worth of Negro schools from the Julius Rosenwald Fund.

In the state of North Carolina, during the scholastic year 1925-26, the total expenditure for all school purposes was, for whites $14,673,719 and for Negroes $1,655,652" The average attendance in white schools was 182,137 and Negro schools, 163,245.

Father Albert A. Murray, CSP., gave three Missions to Negroes in Georgia during January.

Of 1,036 Negro convicts in 33 North Carolina prison camps it was found that not one had received the equivalent of a high school education and only three rated as of high school grade.

There are 71 City and 140 Student Y. M. C. A. Branches serving Colored men and boys in the United States.

Out of a population of 3,048,-000 Chicago has 160,000 Negroes.

On February 22, Washington's Birthday, the Ku Klux Klan officially discarded the mask.

SEMINARY NOTES

These Items Are Written By The Students of Class '29

The Visit of Mrs. Morrell

We recently had the pleasure of welcoming most warmly Mrs. Edward Morrel, who is a sister of Mother Katherine Drexel. Mrs. Morrell is a distinguished pioneer who has not only given wealth but also personal service to the Colored work. Her visit came suddenly and unexpectedly on the morning of the first day of our mid-year vacation. We were delighted with the honor of her visit and we will remember her warm words: "Your aim is a very high one, it is an aim which calls for real sacrifice, for your life is to be a selfless one. However, it means the salvation of souls for Christ, and that end is worthy of your every effort. It is my wish, boys, that you go on to success in this holy vocation."

Our New Organ

We now have a new organ in the Chapel. Our old one, which was quite dilapidated, we gave to the parish priest. He did not get such a bad bargain either, because, except for a few keys that won't sound, one or two broken stops, swells that are partially out of order, leakly bellows, and a detached electrical attachment, the organ is in perfectly good condition. The new organ has everything that can be desired in a small organ—a wonderful combination of stops and deep, harmonious and melodious tones. We have the organ, but the organists (?)

News From The Novitiate

We hear from the Novitiate only indirectly, for our novices are not permitted to write to us on account of the required seclusion and furthermore on account of the gossip such correspondence might develop. Hence, we are always glad to hear from them even in an indirect manner, namely, through our faculty. According to the latest reports, everybody is happy and getting along fine, even to the extent that Christmas bathing in Lake Beulah was a pleasure.

SEMINARY NOTES



REV. THEODORE KOELLER, S. V. D.
Prefect of the Students and Professor of Latin and Greek at the Seminary.

The Prefect's Vacation

After the mid-year examinations were over, and during the short mid-term vacation, Rev. Theodore Koeller, S. V. D., our zealous and active Prefect, left for Pointe a la Hache, La., where he visited Rev. Hermann Josef Hagen, S. V. D., one of the members of our faculty who was released from teaching in order to fill the vacancy left by the death of the Rev. J. Girault de la Corgnais. We are sure he enjoyed his vacation and found in it a much needed relaxation from his arduous duties.

INTENTIONAL SECOND EXPOSURE

SEMINARY NOTES

These Items Are Written By The Students of Class '29

The Visit of Mrs. Morrell

We recently had the pleasure of welcoming most warmly Mrs. Edward Morrel, who is a sister of Mother Katherine Drexel. Mrs. Morrell is a distinguished pioneer who has not only given wealth but also personal service to the Colored work. Her visit came suddenly and unexpectedly on the morning of the first day of our mid-year vacation. We were delighted with the honor of her visit and we will remember her warm words: "Your aim is a very high one, it is an aim which calls for real sacrifice, for your life is to be a selfless one. However, it means the salvation of souls for Christ, and that end is worthy of your every effort. It is my wish, boys, that you go on to success in this holy vocation."

Our New Organ

We now have a new organ in the Chapel. Our old one, which was quite dilapidated, we gave to the parish priest. He did not get such a bad bargain either, because, except for a few keys that won't sound, one or two broken stops, swells that are partially out of order, leakly bellows, and a detached electrical attachment, the organ is in perfectly good condition. The new organ has everything that can be desired in a small organ—a wonderful combination of stops and deep, harmonious and melodious tones. We have the organ, but the organists (?)

News From The Novitiate

We hear from the Novitiate only indirectly, for our novices are not permitted to write to us on account of the required seclusion and furthermore on account of the gossip such correspondence might develop. Hence, we are always glad to hear from them even in an indirect manner, namely, through our faculty. According to the latest reports, everybody is happy and getting along fine, even to the extent that Christmas bathing in Lake Beulah was a pleasure.

SEMINARY NOTES



REV. THEODORE KOELLER, S. V. D.
Prefect of the Students and Professor of Latin and Greek at the Seminary.

The Prefect's Vacation

After the mid-year examinations were over, and during the short mid-term vacation, Rev. Theodore Koeller, S. V. D., our zealous and active Prefect, left for Pointe a la Hache, La., where he visited Rev. Hermann Josef Hagen, S. V. D., one of the members of our faculty who was released from teaching in order to fill the vacancy left by the death of the Rev. J. Girault de la Corgnais. We are sure he enjoyed his vacation and found in it a much needed relaxation from his arduous duties.

SEMINARY NOTES

Chess

Chess, that time honored game, which is usually played by seniors, has now descended to the juniors. To be sure the maneuvers these youngsters make are something stupendous. They are some players, these juniors; when they win, they win, and when they lose, they still win. It is generally thought that this game is an intellectual combat, but our juniors are inclined to believe otherwise, and consequently the aforesaid game occasionally terminates in an animated contest, which is called a "fight."

Doings at The River

During the winter term holidays we were busily engaged in improving our property on the bayou, where our boathouse is situated. First, a splendid pier was constructed, through the marsh, then the house was given a thorough overhauling and a coat of paint, lastly, the boats were also painted and stand as, or rather float as, shining examples of the work of our versatile craftsmen. We fear our novices when they return, will not recognize the boathouse of yore.

Our Chapel

Father John Klaffl, S. V. D. and Father Gerhard Stieg, S. V. D., our professors of Mathematics, have set about the decoration of our chapel. All of the altars have been painted ivory; and panels of blue decorated with gilded designs in fretwork, are the finishing touches. It brightens the chapel considerably; we hope that it will even add fervour to our prayers.

Newcomers

Usually students are not accepted after September, but we have lately had three arrivals. One from New York, another from Jamaica, and a third from Dominica, a small island in the West Indies not far from the ill-fated Martinique. This shows the cosmopolitan character of our institution. The favorable location of St. Augustine's Seminary is somewhat responsible for this; for we are not only situated in the heart of the Colored Catholic population of this country, but close to New Orleans, the great port to the countries and islands south of America.

St. Augustine's Seminary

St. Augustine's is a preparatory Seminary open to Colored youths who desire to study for the Holy Priesthood and who are willing to become religious in the Missionary Society of the Divine Word.

I. REQUIREMENTS FOR ADMISSION

1. AGE: The proper age for admission is 12-18 years; exceptionally younger or older boys may be admitted.

2. QUALITIES: Necessary qualities are:

a. A good moral character, love of study and discipline, together with a cheerful, docile disposition;

b. A decided inclination for the priesthood, the religious and missionary life;

c. Successful attendance at a grammar school; applicants must have passed at least the 7th grade;

d. Good health.

3. PAPERS: Applicants should present:

a. Personal letter containing application;

b. Certificate of Baptism;

c. Recommendation from their Rev. Pastor or some other responsible person;

d. School report, especially the last one;

e. A physician's certificate;

4. TIME: Boys are admitted at the opening of the school term in September.

II. COURSES OF STUDIES:

Our course of studies comprises all branches of High School, College, and Seminary. The classical course lasts 6 years, and is followed by 1 year novitiate, 2 years philosophy, 4 years theology.

III. TERMS

The annual tuition is $200. Every student is to supply his own books and clothing. Boys without means, but talented and well recommended, will find admission.

Send applications to

Reverend Rector,

St. Augustine's Seminary,
Bay St. Louis, Miss.

Treasures in Heaven!
A Safe Bank on Earth!

Invest at 5-6% and 7% in the Annuity Plan?

IT DEPENDS ON YOUR AGE

What is the Annuity Plan?

SIMPLY this: you deposit with us any amount desired, and upon this sum we pay you interest at the rate of five to seven per cent a year, **as long as you live,** and furnish you a legally executed annuity contract of the **Society of the Divine Word.** At your death the amount deposited will be used for the education of Colored Priests.

Thus your income is **fixed and guaranteed for life** at a good rate of interest—**more** than you can get on any other investment with equal security. And further, you are **absolutely sure** that during your entire lifetime there will be no changes in interest paid, no losses due to bad times, or poor investments, or bank failures, or sudden reverses, or the many unforeseen causes that lead to financial distress. Your interest is always forwarded **promptly** —never a day's delay.

And as to SAFETY—you have back of your investment the resources of one of the GREAT CATHOLIC RELIGIOUS ORDERS, which go on from decade to decade and century to century.

Write today for information on the Annuity Plan? Why not use the Banks of Religion?

The Reverend Treasurer
Society of the Divine Word
Bay St. Louis, Miss.

(Seminary)

Vol. V No. 4

June 1928

Saint Augustine's Messenger

"The main care of those who rule the missions should be to raise and train a clergy from the nations among which they dwell, for on this are founded the best hopes for the Church of the future. Linked as he is by the bonds of origin, character, mentality, and inclinations to his compatriots, the native priest possesses extraordinary facilities for introducing the Faith to their minds, and is endowed with powers of persuasion far superior to those of men of other nations. It thus frequently happens that he has access where a foreign priest could not set foot."

Pope Benedict XV.

Published Quarterly at St. Augustine's Seminary
Bay Saint Louis, Miss.



The Martyrs of Uganda--Christian bravery was theirs.

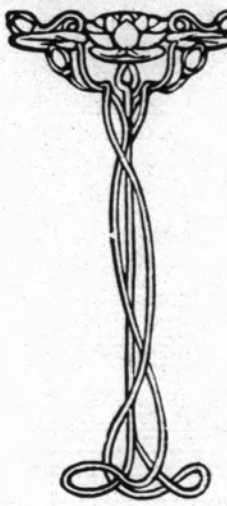
St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector
Florian Haas, S. V. D., Editor

Vacation Number



Subscription: 50 cents year

"Great is this mystery, and great is the dignity of priests, to whom is granted that which is not permitted to angels."

—Thomas A. Kempis

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879

INTENTIONAL SECOND EXPOSURE



The Martyrs of Uganda--Christian bravery was theirs.

St. Augustine's Messenger

PUBLISHED QUARTERLY
BY THE SOCIETY OF THE DIVINE WORD
AT ST. AUGUSTINE'S MISSION HOUSE

an institution for the education of colored boys
for the Priesthood

Conducted by P. Mathew Christman, S. V. D., Rector
Florian Haas, S. V. D., Editor

Vacation Number



Subscription: 50 cents year

"Great is this mystery, and great is the dignity of priests, to whom is granted that which is not permitted to angels."

—Thomas A. Kempis

Entered as second-class matter January 26, 1926
at the Post Office of Bay St. Louis, Miss.
under the Act of March 3, 1879



Boys, Young Men!

Your King Calls
To Heroic Service
To Preach His Name
To Spread His Kingdom
In the Ranks of the Priesthood!

THE SCHOOL QUESTION

ALL Catholic hearts are made glad in these latter days by a new spirit of interest in, and enthusiasm for, a hitherto neglected field of social and religious endeavor among the American Negro, in particularly the Southern Negro.

Under the caption, "Apostolate Among U. S. Negroes Urged," the Sunday Visitor of recent date carried an interesting account of representatives of the American and Canadian Jesuit Provinces having met, recently, in New York, and adopting resolutions that called attention to the importance of home missions and the opportunities for the conversion of the American Negro.

As if to give emphasis to this new and lively interest on the part of Catholics, individually and as organized entities, the Brooklyn Tablet only a short while ago under the heading, "Nation Wide Drive to Help Negroes in Catholic Movement to Extend Work of Education," listed some of the most nationally prominent Catholics as among the group fostering the movement.

We regard all this as significant and as the forerunner of better things to come in the plan for winning the Negro from the ranks of Protestantism to the Catholic Church which alone, we believe is capable of bringing about that moral and spiritual regeneration for which the heart of the Negro craves.

We venture, however, to make bold an open secret, which may have escaped the serious attention of the masses of White Catholics, namely, that we shall doubtless have to redouble our educational efforts a hundred fold if we hope to catch and keep abreast of our separated Protestant brethern in the conversion of the Negro to the true Faith.

An authority on Negro Education since the Civil War divides the period into four pivotal points. From 1865 to 1876 what he terms "A period of uncertain groping and temporary relief with army schools, Mission schools, and schools of the Freedman's Bureau in choatic disarrangement."

EARLY ATTEMPTS

Indeed, such was the period, "one of choatic disarrangement," educationally for the Negro. But within this and the second period (1876 to 1884) the American Missionary Association which later merged into the Congregational Church erected and equipped forty eight schools, four of which were of university rank; Atlanta University in Georgia, Straight University in Louisiana, Tougaloo in Mississippi, Fish in Tennessee: four colleges being; Berea in Kentucky, Talladega in Alabama, Tillotson in Texas, and Hampton Institute in Virginia.

CONGREGATIONALISTS AND BAPTISTS

The Congregational Church actuated by the same burning zeal continued its building campaign, pushing it with great vigor until within the second and third period forty additional schools of the normal and graded type had been erected. The most representative of the secondary schools we list as; Avery Institute in Charleston, South Carolina, The Ballard Normal in Macon, Georgia, Lemoyne Institute in Memphis, Tennessee, Lincoln Normal in Marion, Arkansas, and Beach Institute in Savannah, Georgia. The fruit of this educational work is a membership of 500,000.

The Baptists on the other hand were not behind in recognizing the value of the school as a medium of reaching and converting the Negro. Beginning their missionary labors as early as 1862 they had by 1895 erected eight schools of higher learning; Morehouse College in Atlanta, Georgia, Bishop College in Marshall, Texas, Virginia Union University at Richmond, Virginia, Benedict College in Columbia, South Carolina, Hartshorn College in Richmond, Virginia, Shaw University in Raleigh, North Carolina, Jackson College at Jackson, Mississippi, and Spellman Seminary—a teacher training school for young women—in Atlanta, Georgia. As a result of this great missionary program the Baptist Church has a membership of over 2,500,000.

OTHER DENOMINATIONS

Turning to the Methodists we find that between 1866 and 1895 twenty four institutions were operated and supported by that body. Twelve of this number are schools of higher learning. The six universities are: New Orleans University in New Orleans, Louisiana, Rust in Holly Springs, Mississippi, Wiley in Marshall, Texas, Claflin in Orangeburg, South Carolina, Clark in Atlanta, Georgia, and Walden

in Nashville, Tennessee. The colleges are: George R. Smith in Sedalia, Missouri, Morgan in Baltimore, Maryland, Philander Smith in Little Rock, Arkansas, Bennett in Greensboro, North Carolina, Meharry Medical College in Nashville, Tennessee, and Gammon Theological Seminary in Atlanta, Georgia. The membership of this body is now slightly over 2,000,000.

As early as 1854 the Presbyterians had founded in Pennsylvania what was later to develop into Lincoln University, and by 1882 was responsible for the establishment of Biddle University in Charlotte, North Carolina, together with five seminaries for girls; Mary Allen in Crokett, Texas, Barber Memorial in Alliston, Alabama, Ingleside in Burksville, Virginia, Mary Holmes Seminary in West Point, Mississippi, and Scotia Seminary in Concord, North Carolina. This denomination now has a membership of slightly over 50,000.

Nothing has been said of the missionary work that has been undertaken by the distinctive Negro Church, of the universities, colleges and secondary schools that have sprung into being as a result of the Negro's attempt to help himself. This would take us afield.

CATHOLIC WORK

As Catholics we need not be ashamed of our record for it is an open secret that during the first and second period—1865 to 1876 and from 1876 to 1884—periods of the greatest missionary zeal in the religious and educational life of the Negro, our Church accomplished nothing of permanent and tangible value for the poor benighted Negro either in education or religion.

We find the zealous and saintly Bishop England of South Carolina as early as 1835 struggling against great odds to maintain a school for the 'Free Negroes' of Charleston, but the school was short lived due to the vicious attack made upon the Bishop's scheme of education by the anti-Abolitionists of the city of Charleston.

Sporadic attempts here and there were made after the Civil War to build parochial schools, but we have no record of any determined and concerted action like that of the Protestant bodies, on the part of the Church, to evangelize the Negro through the medium of the school.

Not until a considerable time after the third great phase in Negro Education—the Industrial Period—1885 to 1895—did there come into being such schools for Negroes as the Saint Joseph Industrial School for boys in Clayton, Delaware, and the St. Francis Academy in Baltimore, Maryland, and a few other too insignificant of mentioning.

FIRST CATHOLIC HIGH SCHOOL

It was reserved for the Society of the Divine Word to build the first high school for Negroes in the South, and that only a score of years ago. To Greenville, Mississippi, goes this first honor.

But what is this Greenville High School—and many others like it which have been built in the recent past—among so many? Among the hundreds of institutions of higher learning, universities, colleges, normal schools and innumerable secondary schools built by our Protestant brethern?

If, then, we seek an explanation why the Negro is outside the pale of the Catholic Church it is to be found in the fact that we allowed all the variant Protestant bodies to monopolize fully and completely the educational and religious field. We failed to take into account the gregarious instinct of the Negro and of providing schools, not only as a means of his conversion, but of supplying both school and Church with capable and intelligent Negro leadership.

OUR BURSES

Though our Burses increase slowly they do increase as the following table will show. To all those interested in the Colored Priesthood we could recommend nothing so highly as the charity of helping to fill a Burse for the education of priestly candidates.

Burse	April	May
St. Joseph	$1,075.00	$1,075.00
St. Augustine	874.52	1,075.00
St. Jude	102.00	112.00
Sacred Heart	100.00	2,600.00
Holy Ghost	20.00	40.00

Dear Friends:

School is ready to close, and vacation time is here, but our worries are by no means over, in fact they are just beginning. During the scholastic year our benefactors realized our urgent need of money and they helped us with much needed contributions; especially was this true during the term just ended, when our appeals were answered so generously. But apparently the impression has been created that as soon as school closes and the students leave, there is no further need of money, so the donations practically cease until the following school-term. It is to correct this false impression, if there is one, that I am writing this.

It is true that when the students are on vacation our expenses are curtailed tremendously, yet they do not stop entirely. The Fathers' living expenses, the lighting and water rents, the cost of keeping up the buildings and the grounds, and other incidental expenses, all continue through the summer months. It is pretty nearly impossible to meet these expenses if we receive no contributions during the entire three months of vacation. Besides, we have just purchased a small frame structure which has to be remodeled and fitted out with classrooms, dormitory, etc., if our students of philosophy, who do not go home for vacation this year, are to remain here for their studies and are joined by the present class of Novices now at Lake Beulah, Wis. To do this will require at least a thousand dollars. I beg of you, my friends,—and the plea comes from the bottom of my heart—if you can in any way help, do so.

I also wish to make an appeal for vocations to the priesthood. If the good priests and Sisters have any applications for admission to our Seminary, I ask them to please send them in now, so that we may make preparations to receive the new students in September.

In closing, I wish to remind you that we begin this summer with very few funds on hand and with no way of obtaining more except thru' the generosity and kindness of our friends, in whom, by the help of God, we place our confidence.

Faithfully yours,

P. Mathew Christman, S. V. D.,
Rector

ST. AUGUSTINE'S SEMINARY



All the way from Mariannhill, South Africa. These are the "Daughters of St. Francis of Assisi." They join the Sisters at 17 or over; postulants for one year, and novices for two years. Some teach, some care for the sick, some are busy with other good works. In time these native girls will be real Sisters.

NATIVE PRIESTS

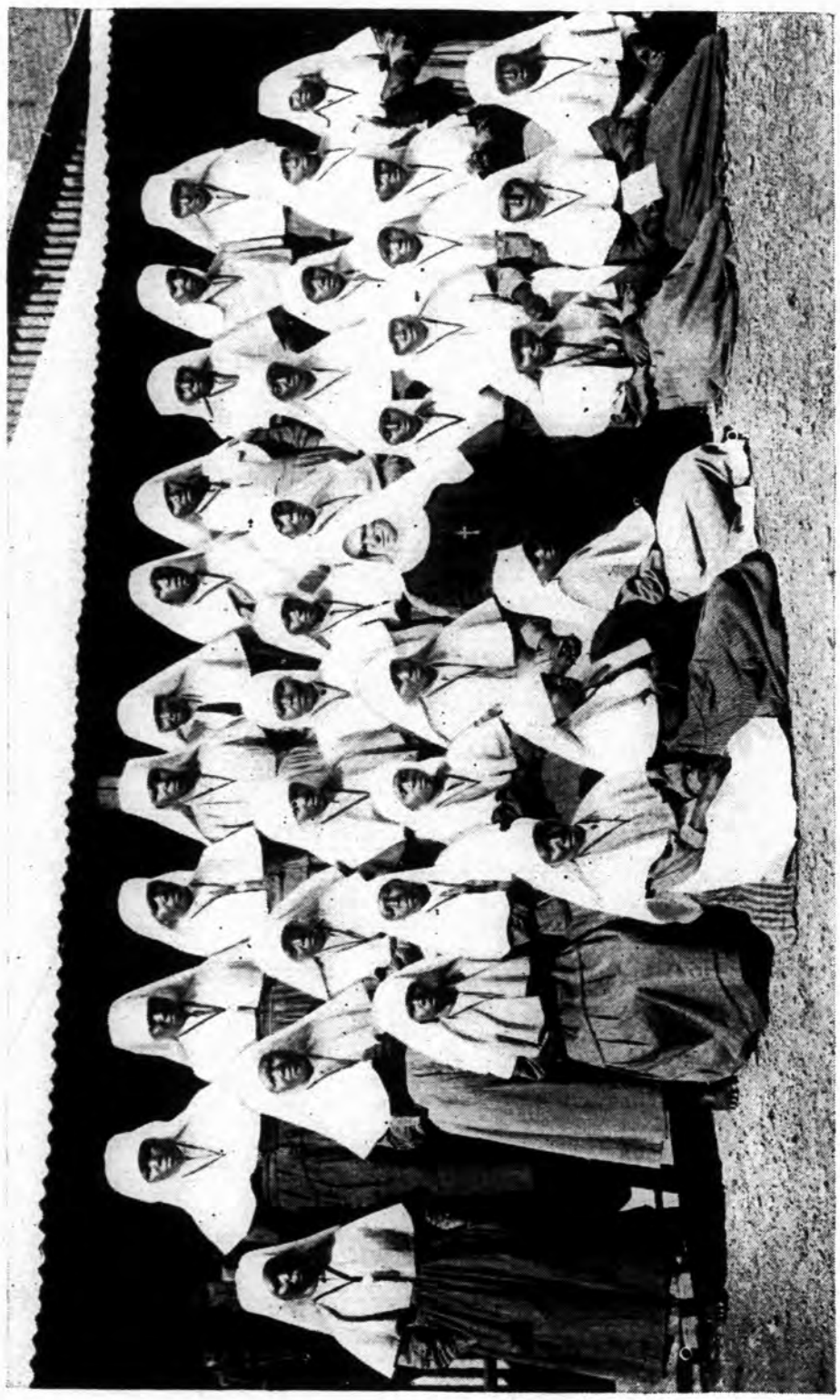


A native priest giving his first blessing to boys in the Minor Seminary in Kennya Africa. This is Rev. Thomas Kemosyo ordained in 1927.

IN Africa, the so-called Dark Continent, there are over three hundred native priests. Of course the question of a native clergy had its period, too, when the idea seemed questionable. There was prejudice from the beginning against the movement and things happened that confirmed the prejudice. The first two native priests of the White Fathers ran off and left the priesthood, but that did not discourage them. They continued to develop their native seminaries, gathered in promising students, turned out others and finally proved that the salvation of Africa must ultimately rest with its native clergy.

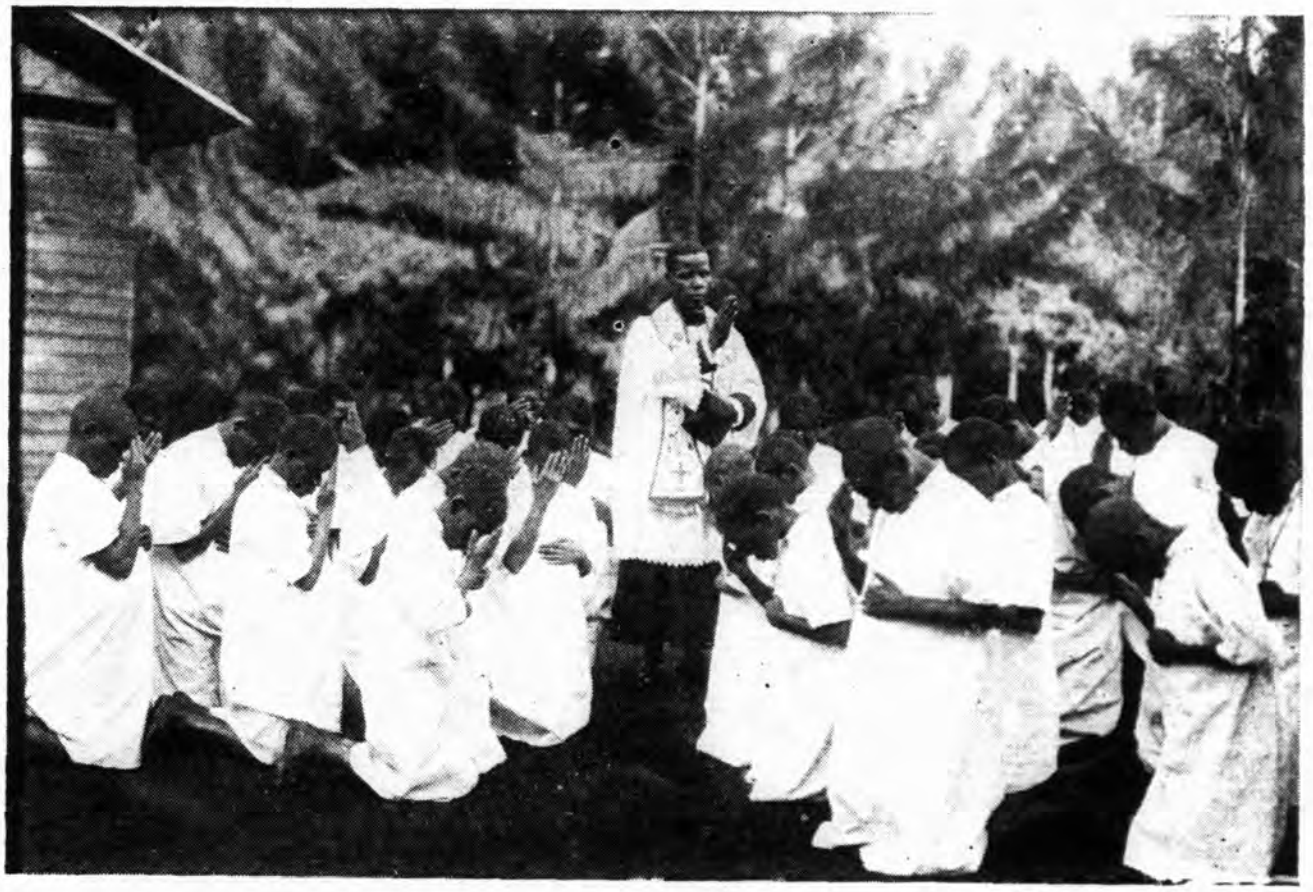
In Central Africa the White Fathers have fifty Negro priests, and most of these are in charge of their own parishes. The command that these priests have upon their own people, that subtle inner confidence which they enjoy, the ease with which they can move in and out of the native huts, their proved dependableness and the success of their efforts have banished forever from Africa the doubts about a native clergy.

INTENTIONAL SECOND EXPOSURE



All the way from Mariannhill, South Africa. These are the "Daughters of St. Francis of Assisi." They join the Sisters at 17 or over; postulants for one year, and novices for two years. Some care for the sick, some are busy with other good works. In time these native girls will be real Sisters.

NATIVE PRIESTS



A native priest giving his first blessing to boys in the Minor Seminary in Kennya Africa. This is Rev. Thomas Kemosyo ordained in 1927.

IN Africa, the so-called Dark Continent, there are over three hundred native priests. Of course the question of a native clergy had its period, too, when the idea seemed questionable. There was prejudice from the beginning against the movement and things happened that confirmed the prejudice. The first two native priests of the White Fathers ran off and left the priesthood, but that did not discourage them. They continued to develop their native seminaries, gathered in promising students, turned out others and finally proved that the salvation of Africa must ultimately rest with its native clergy.

In Central Africa the White Fathers have fifty Negro priests, and most of these are in charge of their own parishes. The command that these priests have upon their own people, that subtle inner confidence which they enjoy, the ease with which they can move in and out of the native huts, their proved dependableness and the success of their efforts have banished forever from Africa the doubts about a native clergy.

The analogy between this country and that is not exactly the same, but the matter of a Colored clergy here has similar points. The Colored priesthood in this country has its opponents and its sceptical onlookers. They believe as they did in Africa that race men have not sufficient depth of Catholic soil to qualify for the Catholic priesthood, they hold that they would be inferior and that they would be received as such by their own people who are accustomed to see superiority in the Whites.

This is the first stage in the course of a native clergy. But the work in America has not yet gone far enough to disprove all doubts by the actual success of a native clergy. We have only had a few and none have worked under favorable circumstances with the moral support of numbers about them. In the meantime, of course, the question will remain a matter of opinion as it did in Africa before the native clergy settled all doubts.

Words on the subject are bootless. Those that believe in the work have only one argument, and that is a long one; it is the argument of a functioning Colored clergy. It will take years to build it up, but it is the only argument that has any final worth. As it has been used in Africa it will be used here. If it fails here it will be the first time in the history of the Church that a native clergy did not come up to claim its superiority. And it is hard to suspect that history will not repeat itself.



A Missionary Bishop's pride and joy. Bishop M. A. Fleisher of Marianuhill, South Africa, with his native "Associates of St. Joseph". These natives remain "aspirants" for three years. postulants for one year; and novices for two years. Some wish to become priests, others native catechists and teachers. The Bishop selects the most promising candidate for the priesthood.

BRIEFLY

The notice of how a Negro layman in St. Louis was responsible for thirty-eight converts was carried in a number of Catholic papers. It was emphasized how he did this by the use of religious pamphlets, but a further observation can be made in this that he easily succeeded in making converts among his own people. Some time ago a young man at St. Augustine's Seminary suspended his course for a period and went to do catechetical work in lower Louisiana. In the space of one month he succeeded in bringing back about thirty of his people to the church—and he was not yet a priest!

The statement that 60,000 Protestant churches failed to bring in a single convert in the year 1927 was startling news to the separated brethren. It is not right to think that the Protestant church is gathering in large numbers of Negroes. While the Baptists report a membership gain of 56,748 for 1927 it can safely be said that the other denominations, especially in the North, are very low in convert statistics. There are two fruitful fields wide open to Catholic endeavor right now, and they are in our Northern cities and the Southern localities where the Negro was once Catholic.

The two articles that appeared during the later part of April in the Chicago LIBERTY on the 14th and 15th Amendment show that the attitude of the South on the Negro ballot is like adamant. Senator Carter Glass of Virginia is quoted as follows: "The people of the original thirteen Southern States curse and deride and spit upon the Fifteenth Amendment-and have not intention of letting the Negro vote. We obey the letter of the amendments and the Federal statutes, but we frankly evade the spirit thereof."

The following figures appeared in the same articles by Mr. Sydney Sutherland:

If Congress obeyed the Fourteenth Amendment, and reapportioned representation of the Southern States in the Lower House of Congress, not in accordance with population but in accordance with the votes actually cast, the Southern States would lose sixty-four Representatives, as follows:

STATE	Present number of Representatives	Would have if reapportioned
Alabama	10	3
Arkansas	7	4
Florida	4	2
Georgia	12	3
Kentucky	11	10
Louisiana	8	2
Maryland	6	5
Mississippi	8	2
North Carolina	10	7
Oklahoma	8	6
South Carolina	7	1
Tennessee	10	7
Texas	18	9
Virginia	10	4
	129	65

The last census reports show 80,183 Negroes engaged in professional and semi-professional pursuits. Of these 35,442 are teachers, 19,581 graduated clergymen, 5,902 musicians, and 3,495 physicians and surgeons. It is pointed out in the report that more doctors are needed, for while the Whites have a medical man for every 550 in population the Colored have only one to every 3,100 people.

INTENTIONAL SECOND EXPOSURE

The analogy between this country and that is not exactly the same, but the matter of a Colored clergy here has similar points. The Colored priesthood in this country has its opponents and its sceptical onlookers. They believe as they did in Africa that race men have not sufficient depth of Catholic soil to qualify for the Catholic priesthood, they hold that they would be inferior and that they would be received as such by their own people who are accustomed to see superiority in the Whites.

This is the first stage in the course of a native clergy. But the work in America has not yet gone far enough to disprove all doubts by the actual success of a native clergy. We have only had a few and none have worked under favorable circumstances with the moral support of numbers about them. In the meantime, of course, the question will remain a matter of opinion as it did in Africa before the native clergy settled all doubts.

Words on the subject are bootless. Those that believe in the work have only one argument, and that is a long one; it is the argument of a functioning Colored clergy. It will take years to build it up, but it is the only argument that has any final worth. As it has been used in Africa it will be used here. If it fails here it will be the first time in the history of the Church that a native clergy did not come up to claim its superiority. And it is hard to suspect that history will not repeat itself.



A Missionary Bishop's pride and joy. Bishop M. A. Fleisher of Marianuhill, South Africa, with his native "Associates of St. Joseph". These natives remain "aspirants" for three years, postulants for one year; and novices for two years. Some wish to become priests, others native catechists and teachers. The Bishop selects the most promising candidate for the priesthood.

BRIEFLY

The notice of how a Negro layman in St. Louis was responsible for thirty-eight converts was carried in a number of Catholic papers. It was emphasized how he did this by the use of religious pamphlets, but a further observation can be made in this that he easily succeeded in making converts among his own people. Some time ago a young man at St. Augustine's Seminary suspended his course for a period and went to do catechetical work in lower Louisiana. In the space of one month he succeeded in bringing back about thirty of his people to the church—and he was not yet a priest!

The statement that 60,000 Protestant churches failed to bring in a single convert in the year 1927 was startling news to the separated brethren. It is not right to think that the Protestant church is gathering in large numbers of Negroes. While the Baptists report a membership gain of 56,748 for 1927 it can safely be said that the other denominations, especially in the North, are very low in convert statistics. There are two fruitful fields wide open to Catholic endeavor right now, and they are in our Northern cities and the Southern localities where the Negro was once Catholic.

The two articles that appeared during the later part of April in the Chicago LIBERTY on the 14th and 15th Amendment show that the attitude of the South on the Negro ballot is like adamant. Senator Carter Glass of Virginia is quoted as follows: "The people of the original thirteen Southern States curse and deride and spit upon the Fifteenth Amendment-and have not intention of letting the Negro vote. We obey the letter of the amendments and the Federal statutes, but we frankly evade the spirit thereof."

The following figures appeared in the same articles by Mr. Sydney Sutherland:

If Congress obeyed the Fourteenth Amendment, and reapportioned representation of the Southern States in the Lower House of Congress, not in accordance with population but in accordance with the votes actually cast, the Southern States would lose sixty-four Representatives, as follows:

STATE	Present number of Representatives	Would have if reapportioned
Alabama	10	3
Arkansas	7	4
Florida	4	2
Georgia	12	3
Kentucky	11	10
Louisiana	8	2
Maryland	6	5
Mississippi	8	2
North Carolina	10	7
Oklahoma	8	6
South Carolina	7	1
Tennessee	10	7
Texas	18	9
Virginia	10	4
	129	65

The last census reports show 80,183 Negroes engaged in professional and semi-professional pursuits. Of these 35,442 are teachers, 19,581 graduated clergymen, 5,902 musicians, and 3,495 physicians and surgeons. It is pointed out in the report that more doctors are needed, for while the Whites have a medical man for every 550 in population the Colored have only one to every 3,100 people.

BRIEFLY

In the Negro press the Urban League comes so much to the front that it might be of interest to state the purposes of that organization. They are:—

First—to make investigations into social conditions among Negroes in cities;
Second—to establish programs of social improvement based upon the findings of these studies;
Third—to find or train Negro social workers to place in positions where these programs may be carried out;
Fourth—to improve relations between the races.

In the Denver Register we read how thirty women met and formed the St. Thomas Seminary Guild. The purpose of this society is to promote the interest of the diocesan Seminary of Denver. One of their ways is the fostering of vocations. It would be a favor to St. Augustine's Seminary if some devoted women would club together with the same view. A circle of women in any town could very effectively spread information about St. Augustine's, they could encourage young boys to enter the ranks of the priesthood and they could also help financially by little entertainments.

Dr. Robert Moton, Principal of Tuskegee, said in an address before the Women's Missionary Council of the Methodist Episcopal Church,

"I believe that the greatest service that anybody can ever render the South is to convince both races that the co-operation of black and white in the development of all the possibilities of our section will do more for the advancement of the best interests, not only this section but of the whole national, than all the prejudice, segragation and all the discrimination that has ever been devised. The results in economic benefits alone would do more than justify any effort and sacrifice that must be involved.

Father James Bradley of Oklahoma has the remarkable record of converting eighty-six Negroes to the faith in Okmulgee, during the year 1927. This is not only a fine credit to the man, but it also reflects favorably upon his great missionary bishop who is entering into the work of conversions with energy and system.

"Less than twenty hospitals for Negroes exist in the entire country that are of acceptable minimum standards." This statement is made by Edwin R. Embree, president of the Julius Rosenwald, in THE MODERN HOSPITAL. He says that this failure to give proper medical attention to the Negroes endangers the public health. It is a mistaken idea of municipal authorities to believe it is cheaper for a city to leave out all sanitary improvements in the Negro quarters.

One would take off his hat to Xavier University, New Orleans were he to see the work of some of its graduates. In the country sections along the Mississippi below New Orleans five of its girl graduates have succeeded in organizing schools where they were unknown before. The difficulties that exist in such a situation are unknown to the teacher who is politely led to her chair in a well-formed school. Here they had to interest the parents, gather the children, and begin from the bottom. By being to the children in these neglected spots all that the Catholic Sisterhood could be they saved them for the Faith.

Do You Know That——

Seventy per cent of the Catholic population of the United States is in twelve states—thirty per cent in the remaining states.

There are 14,478 Catholic Churches in the United States.

The Ku Klux Klan was told by its chief, Hiram W. Evans, that all members of the order who vote for Governor Al Smith of New York, should he receive the Democratic nomination for the presidency, will be banished from the order.

Based on the figures of 1926, the holdings of Insurance Companies operated by Negroes amount to about the following: assets, $7,000,000; annual income, $10,000,000; insurance written, $75,000,000; number of policy holders 1,100,000.

There are 13,396 Free Will Baptists in America.

The late Mrs. Anna M. Harkness left over a million dollars to Hampton and Tuskegee Institutes.

Of $63,000,000 spent by the United States Bureau of Education during the fiscal year 1926, the only direct aid to Negro Education was $591,000 to Howard University.

That officers of the 428th Infantry Reserve are making efforts to have the War Department admit Negro youths to the Citizens Military Training Camps.

According to Professor M. J. Herskovits, professor of Anthropology at Northwestern University, eighty per cent of the American Negroes are a mixture of white, American Indian, and original stock.

Julius Rosenwald has helped to build over 4000 schools for Negroes, into which he has put over $3,000,000. North Carolina leads with a total of 656 Rosenwald schools.

Professor A. C. Lewis of Baton Rouge, La., says that $632,000, two-thirds of last year's appropriation for Negro schools in Louisiana, were misappropriated.

Recently Reverend Father Joseph Eckert, S. V. D., of St. Elizabeth's Church, Chicago, Ill., baptized one hundred and forty-six Negro converts.

The Maryknoll Sisters in South China are laying the foundations of a Chinese Sisterhood, and already several native aspirants are being trained in the religious life of the Maryknoll Convent in Hong Kong.

The Blessed Sacrament will be borne across the Sydney Harbor, Australia, in a gilded yacht at the closing exercises of the Twenty-ninth International Eucharistic Congress.

SEMINARY NOTES

These Items Are Written By The Students of Class 29

Holy Week

The Holy Week brought to our minds—even before our eyes—the Passion, Death, and Burial of our Divine Saviour. The singing of the Tenebrae from the Sanctuary by our Fathers and Fratres, and from the choir by our 'Augustinian Sextette under the able direction of Father Gerhard Stieg was certainly well rendered and in keeping with the solemnity of the time. Easter Sunday dawned with a cloudless sky as if the whole world was rejoicing that Christ had risen as He said. Father Stieg's sermon urged us on to seek Him that was risen, a thing which every good seminarian must do if he would reach his coveted goal—the Priesthood.

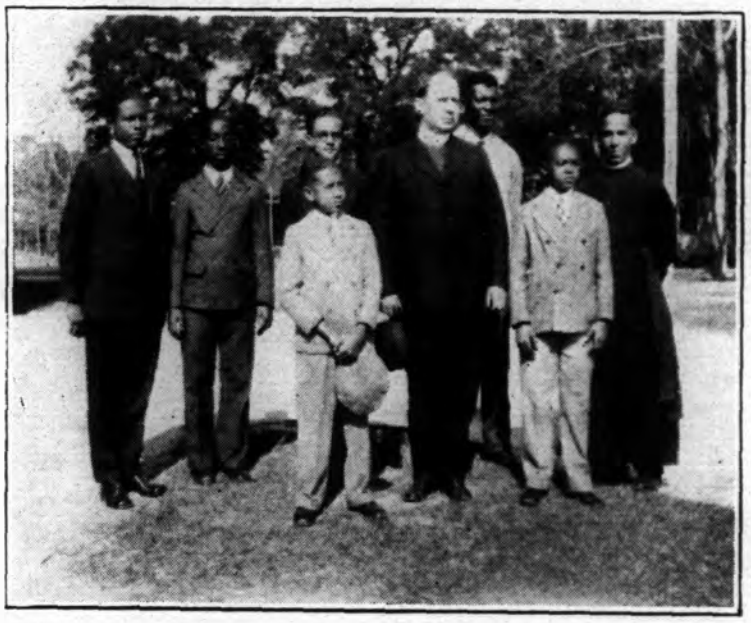
The Picnic

It was a bright and glorious Thursday when we started out on the picnic. Each one had stripped his bed of its coverings, and had them bundled onto his back. After a long but jolly hike we reached the river, and were transported by our motor boat to the picnic grounds. In a few moments there had sprung up along the beach picturesque tents that would have done justice to many an Arabian sheik. A little later and a fire was blazing brightly, the coffee was bubbling merrily, and all were busy peeling potatoes and opening cans of "eats". Such a merry group as lined up for dinner, tin cups and plates in hand, has seldom been seen; a merrier one, never! The rest of the day each one spent as his fancy directed him: some fished and crabbed, some went boat-riding, and some went swimming, while others just lolled about, basking in the sunshine, reading books, and living over again in their imagination those glorious days when the wild buffalo roamed this country of ours, and the Red Man was master.

More About the Picnic

Only too quickly did the time pass, and after a golden sunset, darkness mantled the earth. Innumerable little fires blazed forth, and all the boys had settled themselves for a good night's sleep, when the word went around that no one was to go to sleep until midnight. For hours peals of laughter and joyous shouts rent the air and went reviberating across the waters. Then little by little the laughter and shouts ceased and soon Sleep reigned supreme.

SEMINARY NOTES



Rev. Joseph Lally, S. S. J. and the boys that he himself has sent to St. Augustine's Seminary

Still More

Bright and early the next morning the camp was alive. After a very light breakfast, (for some of the boys, feeling the pangs of hunger, had risen in the night, had come to the provision tent, and finding the cook asleep, had helped themselves to the food)—all began amusing themselves in various ways. At about one o'clock we broke camp, and within three hours all were back at dear "St. Augustine's", happy tho' tired from the long-to-be-remembered picnic.

Music and Drama

Due to the fact that our director, Prof. Hemmersbach has departed for Europe, the Orchestra has been going on its own 'hook', so to speak. It is said that "Music hath charms." If there is any doubt of this, our 'Eight' cleverly removes all suspicions as to the veracity of the quoted maxim. You ought to hear them.

The Play, "Louis XI" was a grand success. The cast was well chosen and each one played his part as if he was really what he represented. The costumes and stage settings were admirably suited to enhancing the production. The large and attentive crowd was a sure sign of the appreciation of the talents, efforts and sacrifices of both the director and the players.

INTENTIONAL SECOND EXPOSURE

SEMINARY NOTES

These Items Are Written By The Students of Class 29

Holy Week

The Holy Week brought to our minds—even before our eyes—the Passion, Death, and Burial of our Divine Saviour. The singing of the Tenebrae from the Sanctuary by our Fathers and Fratres, and from the choir by our 'Augustinian Sextette under the able direction of Father Gerhard Stieg was certainly well rendered and in keeping with the solemnity of the time. Easter Sunday dawned with a cloudless sky as if the whole world was rejoicing that Christ had risen as He said. Father Stieg's sermon urged us on to seek Him that was risen, a thing which every good seminarian must do if he would reach his coveted goal—the Priesthood.

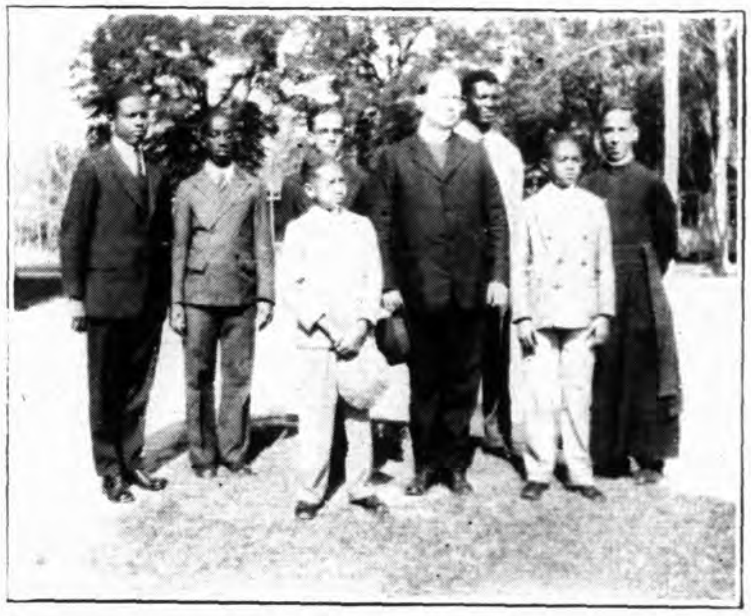
The Picnic

It was a bright and glorious Thursday when we started out on the picnic. Each one had stripped his bed of its coverings, and had them bundled onto his back. After a long but jolly hike we reached the river, and were transported by our motor boat to the picnic grounds. In a few moments there had sprung up along the beach picturesque tents that would have done justice to many an Arabian sheik. A little later and a fire was blazing brightly, the coffee was bubbling merrily, and all were busy peeling potatoes and opening cans of "eats". Such a merry group as lined up for dinner, tin cups and plates in hand, has seldom been seen; a merrier one, never! The rest of the day each one spent as his fancy directed him: some fished and crabbed, some went boat-riding, and some went swimming, while others just lolled about, basking in the sunshine, reading books, and living over again in their imagination those glorious days when the wild buffalo roamed this country of ours, and the Red Man was master.

More About the Picnic

Only too quickly did the time pass, and after a golden sunset, darkness mantled the earth. Innumerable little fires blazed forth, and all the boys had settled themselves for a good night's sleep, when the word went around that no one was to go to sleep until midnight. For hours peals of laughter and joyous shouts rent the air and went reviberating across the waters. Then little by little the laughter and shouts ceased and soon Sleep reigned supreme.

SEMINARY NOTES



Rev. Joseph Lally, S. S. J. and the boys that he himself has sent to St. Augustine's Seminary

Still More

Bright and early the next morning the camp was alive. After a very light breakfast, (for some of the boys, feeling the pangs of hunger, had risen in the night, had come to the provision tent, and finding the cook asleep, had helped themselves to the food)—all began amusing themselves in various ways. At about one o'clock we broke camp, and within three hours all were back at dear "St. Augustine's", happy tho' tired from the long-to-be-remembered picnic.

Music and Drama

Due to the fact that our director, Prof. Hemmersbach has departed for Europe, the Orchestra has been going on its own 'hook', so to speak. It is said that "Music hath charms." If there is any doubt of this, our 'Eight' cleverly removes all suspicions as to the veracity of the quoted maxim. You ought to hear them.

The Play, "Louis XI" was a grand success. The cast was well chosen and each one played his part as if he was really what he represented. The costumes and stage settings were admirably suited to enhancing the production. The large and attentive crowd was a sure sign of the appreciation of the talents, efforts and sacrifices of both the director and the players.

SEMINARY NOTES

To Techny and Lake Beulah

On Easter Sunday Father Theodor Koeller, S. V. D., our Prefect, and Father Gerhard Stieg, S. V. D., left for the Provincial Chapter held at Techny, Illinois. We did not fail to have them bear our Easter Greetings to the novices at Lake Beulah whom they visited before their return to the Southland.

Baseball

The opening game of the season was played with our old rivals, St. Rose de Lima. A tough battle was expected and in the first part of the game all the power of a well-planned batting order was utilized to bring in seven runs. A rally by St. Rose brought them to within one score of tying, but going to bat again we finally emerged victorious by a 14-11 score. Heavy hitting by both teams featured the game.

Agriculture

The Biology professor recently made a suggestion to his class which readily met the approval of all. It was that each student cultivate a plot of ground, and our energetic students are sparing no efforts to make their work a success. The garden is now a remarkably heteregenous collection of flowers and vegatables. Let us hope that by Summer this extraordinary aggregation of plant life will prove prolific.

Our Canine Family

Bounteous nature grants us an abundance of noisy puppies, eighteen in number. However, since their arrival their number has constantly beeen on the decrease due to the cosstant demands of the juvenile population of Bay St. Louis, and now but one is left. Even Flora our first pet has left the community, or rather was excommunicated for filching eggs from the barnyard.

Our Successors

Though Class 29 does not graduate until next year, we are already looking for eight new boys who will take our places. We want, as it were, to try and catch up with the boys who have left us. Eight good and pious boys are needed to fill our places before we graduate so that we may be assured of our successors. If you feel inclined to the priestly life, write us for a prospectus.

St. Augustine's Seminary

St. Augustine's is a preparatory Seminary open to Colored youths who desire to study for the Holy Priesthood and who are willing to become religious in the Missionary Society of the Divine Word.

I. REQUIREMENTS FOR ADMISSION

1. AGE: The proper age for admission is 12-18 years; exceptionally younger or older boys may be admitted.

2. QUALITIES: Necessary qualities are:

a. A good moral character, love of study and discipline, together with a cheerful, docile disposition;

b. A decided inclination for the priesthood, the religious and missionary life;

c. Successful attendance at a grammar school; applicants must have passed at least the 7th grade;

d. Good health;

3. PAPERS: Applicants should present:

a. Personal letter containing application;

b. Certificate of Baptism;

c. Recommendation from their Rev. Pastor or some other responsible person;

d. School report, especially the last one;

e. A physician's certificate;

4. TIME: Boys are admitted at the opening of the school term in September.

II. COURSES OF STUDIES:

Our course of studies comprises all branches of High School, College, and Seminary. The classical course lasts 6 years, and is followed by 1 year novitiate, 2 years philosophy, 4 years theology.

III. TERMS

The annual tuition is $200. Every student is to supply his own books and clothing. Boys without means, but talented and well recommended, will find admission.

Send applications to

Reverend Rector,
St. Augustine's Seminary,
Bay St. Louis, Miss.

Treasures in Heaven!
A Safe Bank on Earth!

Invest at 5-6% and 7% in the Annuity Plan?

IT DEPENDS ON YOUR AGE

What is the Annuity Plan?

SIMPLY this: you deposit with us any amount desired, and upon this sum we pay you interest at the rate of five to seven per cent a year, **as long as you live,** and furnish you a legally executed annuity contract of the **Society of the Divine Word.** At your death the amount deposited will be used for the education of Colored Priests.

Thus your income is **fixed and guaranteed for life** at a good rate of interest—**more** than you can get on any other investment with equal security. And further, you are **absolutely sure** that during your entire lifetime there will be no changes in interest paid, no losses due to bad times, or poor investments, or bank failures, or sudden reverses, or the many unforeseen causes that lead to financial distress. Your interest is always forwarded **promptly** —never a day's delay.

And as to SAFETY—you have back of your investment the resources of one of the GREAT CATHOLIC RELIGIOUS ORDERS, which go on from decade to decade and century to century.

Write today for information on the Annuity Plan? Why not use the Banks of Religion?

The Reverend Treasurer
Society of the Divine Word
Bay St. Louis, Miss.

(Seminary)